DEUTERONOMY

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THE PENTATEUCH AND HAFTORAHS

Hebrew Text, English Translation

with Commentary

EDITED BY

J. H. HERTZ

(CHIEF RABBI)

DEUTERONOMY

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ספר

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מוהר"ר יוסף צבי הערץ זצ"ל

רב הכולל דמלכות בריטאניא ומדינותיה

דברים

לונדון

דפוס דאוניברסיטה אוקספורד

PREFATORY NOTE

This volume completes the edition of the Pentateuch and Haftorahs begun by me nearly ten years ago. The cordial reception accorded to it has been most gratifying, and proves what a great need has been met by a popular commentary which makes plain the Jewish religious values of the Scriptural Text.

I am indebted to the courtesy of the Universities of Oxford and Cambridge for granting me permission to print the Revised Version; and of the British and Foreign Bible Society for the use of the Letteris Hebrew Text.

In the preparation of this first Jewish commentary in English on Deuteronomy, I am much indebted to Drs. A. Cohen and J. Abelson for various glosses taken over from their notes on chapters I–XVI and XVII–XXXIV respectively, and to the Rev. S. Frampton for similar glosses on the Haftorahs. Prof. I. Epstein and the Rev. M. Rosenbaum have as before given me the benefit of their helpful criticism; and the Revs. Dr. J. Rabbinowitz and Michael Adler have been kind enough to read the book in proof. The General Index is largely the work of Dr. J. P. Naish, of the University Press, Oxford. To all these collaborators —as well as to my secretary, Miss S. Benjamin—I would here express my sincerest thanks.

I have pleasure in adding the name of GEORGE ROSE, Esq., to the wise-hearted patrons of the former volumes of this series. His generosity places this Book of Deuteronomy within the reach of the general public. I must also record the encouragement given to this work by the Gentlemen

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of the Mahamad of the Spanish and Portuguese Synagogue, London. Great is the service of those who help in spreading the Torah in Israel.

In concluding this labour of love, I recall the sacred memory of one, cut off in the midst of her years, whose wise counsel and religious enthusiasm induced me to undertake, amid the distractions and duties of my office, the vital task of a People's Commentary on the Pentateuch. And I offer praise to Almighty God for having given me life, strength, and opportunity to see the completion of that task. May it be His will that this new exposition of the spiritual wonders of Israel's Torah be crowned by blessed results throughout English-speaking Jewry and beyond.

J. H. HERTZ

London, Lag be-Omer, 5696
10 *May*, 1936

VERSIONS AND COMMENTATORS CONSULTED

A. ANCIENT VERSIONS AND AUTHORITIES

Jerusalem Targum see *Targum.*

Jonathan Targum see *Targum.*

Josephus, Flavius (37–95 A.C.E.) Jewish historian and apologist. "Antiquities of the Jews."

Massorah lit. "The Tradition." The original Bible text was unvowelled. The *Massoretes* fixed the Traditional reading of the Sacred Text and its exact pronunciation, largely by means of vowel points. Their activity began after the Talmudic period, and extended to the tenth century.

Midrash The ancient homiletical expositions of the Torah, the Five Scrolls (*i.e.* Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther), and other portions of Scripture.

Onkelos see *Targum.*

Philo Judaeus (20 B.C.E.–40 A.C.E.). Renowned Jewish philosopher in Alexandria. Author of allegorical commentaries on the Pentateuch.

Rabbis, the The religious authorities in the Talmudim and Midrashim.

Samaritan Pentateuch. The Samaritan adaptation of the Massoretic Text; see also *Targum.*

Septuagint The Greek translation of the Bible made by the Jews in Egypt in the third century B.C.E. The word *Septuagint* means seventy, because it was believed to be the work of seventy-two scholars selected for that purpose by one of the Ptolemy rulers.

Sifri Or, *Sifré* Oldest Rabbinic Commentary on Numbers and Deuteronomy.

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Ralbag *i.e.* Rabbi Levi ben Gerson (1288–1344). French exegete, philosopher and scientist.

Rashbam *i.e.* Rabbi Samuel ben Meir (1085–1174). Rashi's grandson. Stresses the " plain, natural sense " in his commentaries.

Rashi *i.e.* Rabbi Solomon ben Isaac of Troyes (1040–1105). French Bible exegete and greatest commentator of the Talmud. No other commentary on the Pentateuch has had a more enduring popularity or exerted an equal influence in Jewry.

Saadyah Gaon (882–942), born in Egypt. Religious philosopher and exegete. Translator of Bible into Arabic.

Sforno, Obadiah (1475–1550). Italian physician and exegete. Teacher of Reuchlin.

Shulchan Aruch Authoritative code of Rabbinic Judaism compiled by Joseph Karo, 1564, and enlarged by Moses Isserles, 1578.

Zohar Mystical commentary on the Pentateuch Probably thirteenth century.

C. MODERN VERSIONS IN ENGLISH

Authorised Version Also known as the King James's Version, 1611—Of unsurpassed literary beauty.

Benisch, Abraham (1811–1878). " Jewish School .and Family Bible," 4 vols. London, 1851–1861.

Leeser, Isaac (1806–1868). The Twenty-four Books of the Holy Scriptures, Philadelphia, 1853—This work and that of Benisch were the first Jewish versions in English of the entire Bible.

Revised Version 1884. Preserves the beauties of the Authorised Version, but corrects its mistakes in the light of modern scholarship.
M. Friedlander. A Jewish Appendix to the Revised Version, 1896.

Targum Ancient translations or paraphrases of the Bible into the Aramaic vernacular then spoken by the Jews. The most important of these is the translation of the Pentateuch that is ascribed to *Onkelos*, the Proselyte, a Mishna teacher of the first century. *The Jonathan Targum* is a freer paraphrase of the Bible, ascribed to Jonathan ben Uzziel, a pupil of Hillel. An earlier and fragmentary version of this paraphrase is known as the *Jerusalem Targum*. The *Samaritans* also have an Aramaic *Targum*, embodying their traditional interpretation of the Torah.

Talmud Body of Jewish law and legend comprising the *Mishna* and the *Gemara*, and containing the authoritative explanation of the Torah by the Rabbis of Palestine and Babylon, from the years 100 B.C.E. to 500 A.C.E.

B. MEDIEVAL JEWISH AUTHORITIES AND COMMENTATORS

Abarbanel, (or, Abrabanel), Don Isaac (1437–1509). Spanish exegete and statesman.

Gersonides see *Ralbag*.

Hallevi, Yehudah (1085–1140). Religious philosopher and greatest medieval Hebrew poet. "The Cuzari."

Ibn Ezra, Abraham (1092–1167). Famous Spanish-Jewish grammarian, Bible exegete, philosopher, traveller and poet.

Kimchi, David (1160–1235). Franco-Spanish exegete and grammarian. His commentary profoundly influenced the Authorised Version of 1611.

Maimonides, Moses (1135–1204). Foremost medieval Jewish philosopher. In his "Guide of the Perplexed," he deals with difficult Bible terms and conceptions.

Nachmanides, Moses (1194–1268). Great Spanish Talmudist. Bible commentator and mystic.

Hoffmann, David (1843–1921). Bible and Talmud scholar. "Deuteronomium."

Jacob, Benno (1862–). German Bible exegete.

Jacobs, Joseph (1854–1916). Anglo-Jewish scholar. "Jewish Ideals."

Joseph, Morris (1848–1930). Anglo-Jewish Minister. "Judaism as Life and Creed."

Kohler, Kaufmann (1843–1926). German-American scholar. "Jewish Theology."

Krauss, Samuel (1866–). Bible and Talmud scholar.

Löw, Leopold (1811–1875). Theologian and Talmudist. "Eherechtliche Studien."

Luzzatto, S. D. (1800–1865). Great Italian Hebraist and commentator.

Malbim, M. L. (1809–1879). Russian Rabbi and exegete.

Margolis, Max L. (1866–1932). American scholar and Bible translator. "The Book of Micah."

Mendelssohn, Moses (1729–1786). German philosopher, Bible translator and commentator (*Biur*).

Montefiore, C. G. (1858–1938). Hibbert Lecturer, 1892. "The Synoptic Gospels."

Schechter, S. (1847–1915). Theologian, Talmudist and Essayist. "Aspects of Rabbinic Theology."

Steinthal, H. (1828–1899). German philosopher. "Zur Bibel u. Religionsphilosophie."

Sulzberger, Mayer (1843–1923). American jurist.

Szold, Benjamin (1829–1902). American Bible scholar.

Wiener, H. M. (1874–1929). English Bible scholar. "Essays in Pentateuchal Criticism."

The Holy Scriptures, A New Translation, with the Aid of Previous Versions and with Constant Consultation of Jewish Authorities, Philadelphia, 1917—An American Jewish revision of the Revised Version, under the general editorship of Max L. Margolis.

Moffatt, James. A New Translation of the Bible, 1925—in colloquial English.

D. MODERN COMMENTATORS, TRANSLATORS, AND WRITERS ON BIBLE SUBJECTS—JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Volume.

Abrahams, Israel (1858–1925). Anglo-Jewish scholar.

Adler, Hermann (1839–1911). Chief Rabbi.

Bloch, J. S. (1850-1923). Austrian-Jewish apologist.

Cohen, Hermann (1842–1918). Kantian philosopher of religion. "Juedische Schriften." "Religion der Vernunft aus den Quellen des Judentums."

Ehrlich, A. B. (1848–1920). Russian-American exegete. "Mikra ki-Pheschuto." "Randglossen."

Frankel, Z. (1801–1875). First Principal of Breslau Seminary. "Mosaisch-talm. Eherecht."

Friedlander, Michael (1833–1910). English scholar and commentator. "The Jewish Religion."

Guttmann, Michael (1872–) Rector of Rabbinical Seminary, Budapest. "Das Judentum und die Umwelt."

Herxheimer, S. (1801–1884). Author of complete commentary on the Holy Scriptures.

Hirsch, Samson R. (1808–1888). German religious leader and commentator.

Robinson, T. H. (1881–). English Bible scholar.

Smith, G. A. (1856–). Scottish Bible scholar.

Stanley, Dean (1815–1881). English Divine. "History of the Jewish Church."

Welch, Adam C. (1864–). Scottish Hebraist. "The Code of Deuteronomy."

In addition to the works of the Jewish and non-Jewish authors mentioned above, the commentaries on *Deuteronomy* by Bertholet, Junker, Keil, Oettli and W. H. Robinson; and on the *Prophets* by Duhm, Marti, M. Arnold, Skinner and Woods-Powell—were consulted; also various volumes in the Cambridge Bible for Schools (Kirkpatrick, Thomson, Elmslie, Hutchinson), the Temple (Wilkins, Davidson), the Century (Horton), the Modern Reader's (Moulton), and Expositor's Bible (Harper), as well as the One Volume (Dummelow), New (Guillaume), Pulpit, and Speaker's Commentaries.

CHRONOLOGICAL TABLE

in connection with the Book of Deuteronomy and its Haftorahs

	B.C.E.
Date of the Exodus (according to Prof. Garstang's recent excavations)	1447
Joshua—entrance into Canaan	1407
David	1013–973
Solomon	973–933
Hosea	circa 760
Isaiah, call of	740
Fall of the Northern Kingdom	722
Josiah	638–609
Capture of Jerusalem by the Babylonians ..	597
Destruction of the First Temple	586
First Return of Babylonian Exiles	537
Zechariah and the Rebuilding of the Temple ..	520

Zangwill, Israel (1864–1926). English man of letters. "The Voice of Jerusalem," "Children of the Ghetto."

Zunz, Leopold (1794–1886.) Founder of the New Jewish Learning. Edited the Bible translation that is most in use among German-speaking Jews.

E. MODERN COMMENTATORS, TRANSLATORS AND WRITERS ON BIBLE SUBJECTS—NON-JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Volume.

Baxter, W. L. (1841–1937). Scottish Bible scholar. "Sanctuary and Sacrifice."

Cheyne, T. K. (1841–1915). English Bible critic. "Isaiah," "Micah."

Dillmann, A. (1823–1894). German philologist and exegete. "Deuteronomium," "Jesaia."

Driver, S. R. (1846-1914). English Bible commentator.

Garstang, John (1876–). British Archaeologist. "The Foundations of Bible History: Joshua, Judges."

Green, W. H. (1825–1900). American Hebraist.

Kittel, Rudolf (1853–1933). Bible historian.

Koenig, Eduard (1846–1936). German Hebraist. "Das Deuteronomium."

Milman, Dean (1791–1868). English historian. "The History of the Jews."

Moore, G. F. (1851–1931). American Bible scholar.

Naville, Edouard (1844–1930). Swiss Egyptologist.

Orr, James. Scottish Bible scholar. "The Problem of the Old Testament"

ספר דברים

THE BOOK OF DEUTERONOMY

ABBREVIATIONS

A.C.E.	After the Christian Era.
AJ	American Jewish Translation of the Holy Scriptures, 1917.
AV	Authorised Version, 1611.
B.C.E.	Before the Christian Era.
Better	Indicates a rendering which is preferable to that given by the RV.
cf.	Compare ; see.
chap.	Chapter. Whenever the reference is to a chapter in *Deuteronomy*, the Roman numeral alone is given.
f.	After the number of a verse, indicates that the reference extends to the verse or verses following.
fig.	Figuratively speaking.
Heb.	Hebrew ; the original Hebrew word or text ; in the original Hebrew.
i.e.	That is.
lit.	Literally ; the *literal* meaning of the Hebrew word or phrase translated.
RV	Revised Version, 1884.
v.	Verse or verses.
°	indicates where the division of the chapters, and consequent numbering of the verses, differ in English Bibles from the Hebrew Text.
*	followed by a Roman numeral, indicates each of the seven divisions (parshiyoth) into which the Weekly Portion (Sidrah) is divided. Whenever the Ashkenazi and Sephardi usages differ, the small letter *a* or *s* follows the Roman numerals.
**	followed by a Roman numeral, indicates each of the seven divisions when two Weekly Portions are combined.

All Scripture references are according to the chapter-division and verse-numbering of the Hebrew Text.

In the transliteration of Hebrew words into English (*Shema*, *tzedakah*, and *haftorah*, and not Sh^{e}ma‘ or Shemang, s^{e}daqah and haphtarah), the aim is not to bewilder the ordinary lay reader, for whom this work is primarily intended.

central declaration of all this oratory, enshrined by Judaism in its daily devotions, is the Shema—which, as we shall see, teaches the unity of the Creator, the unity of creation, and the unity of mankind.

The God proclaimed by Deuteronomy stands in a relation to Israel and humanity not merely of Judge or Ruler, but of Friend and Father. "And thou shalt *love* the LORD thy God with all thy heart, with all thy soul, and with all thy might." This whole-souled love and devotion to God is to be accompanied by a large-hearted benevolence towards man, and indeed towards all sentient beings; by the recognition of the retributive righteousness of God; and by the insistence on the vital importance of family life, and of religious instruction within the home. The influence of this Book of the Farewell Discourses of Moses on both domestic and personal religion in Israel throughout the millenia has never been exceeded by that of any other Book in Scripture.

DIVISIONS. Chapter I, 1–5. Introductory.

I, 6–IV, 40. *First Discourse*—a review of Israel's journeying, with an appeal not to forget the truth promulgated at Horeb.

IV, 41–43. A historical note concerning the appointment of three Cities of Refuge.

IV, 44–XXVI. *Second Discourse*—on the religious foundations of the Covenant—the Unity of God, and the Israelite's duty to love and obey His precepts—together with a *Code of Law*, dealing with worship (XII, 1–XVI, 17), government (XVI, 18–XVIII), criminal law (XIX–XXI, 1–9), domestic life (XXI, 10–XXV), and rituals at the Sanctuary (XXVI).

XXVII–XXX. *Third Discourse*—the enforcement of the Law, and the establishment afresh of the Covenant between Israel and God.

XXXI–XXXIV. *The Last Days of Moses*—the charge to Joshua, the delivery of the Law to the Priests, the Song, the Blessing, and the death of Moses.

דברים

DEUTERONOMY

NAME. The name of the Fifth Book of Moses is אלה הדברים, lit. "these are the words," from the opening phrase in the Hebrew Text. This title has been shortened in current use to *Devarim*, "Words." The oldest name of the Book, however, was משנה תורה, "the Repetition of the Torah," a phrase based on XVII, 18. The Greek-speaking Jews translated this name by *Deuteronomion, i.e.* "Second Law"; and this title was taken over by the Latin Bible as *Deuteronomium*, and thence by the English Versions as *Deuteronomy*.

CONTENTS. A full title might be, Moses' Farewell Discourses and Song to Israel. The Lawgiver had brought his People to the borders of the Holy Land. He then recounts in three Discourses the events of the forty years' wanderings; and warns against the temptations awaiting them in Canaan, with promise of Divine judgment for disobedience, and Divine blessing for faithful observance, of God's commandments. Included in the second Discourse, is a rehearsal of the principal laws (XII–XXVI), as these were to be observed in the new Land. These laws are given in free reproduction, with hortatory amplification, abbreviation, or even modification to meet new conditions. In his Farewell Song, the dying Leader celebrates God as the Rock of Israel. This is followed by the Farewell Blessing. Standing on the brink of the grave, he gives his parting benediction to the tribes whose religious and political welfare had been the devoted labour of his life. He then ascends the height to the sepulchre which no man knoweth. "And there hath not arisen a prophet since in Israel like unto Moses."

NATURE AND INFLUENCE. Deuteronomy is a unique book—distinct from the narrative and historical, the legal, prophetic and devotional writings of Holy Writ, though it has affinities with each of them. In its literary aspect, it is oratory; and as such it is unsurpassed in its rush of rhythmic sentences, its ebb and flow of exalted passion, its accents of appeal and denunciation: Moses' speech shines as well as his face. And this noble language gives utterance to truths which are always and everywhere sovereign—that God is One, and that man must be wholly His; that God is Righteousness and Faithfulness, Mercy and Love. The

I. DEVARIM

CHAPTER I

1. These be the words which Moses spake unto all Israel beyond Jordan in the wilderness, in the Arabah over against Suph, between Paran, and Tophel, and Laban, and Hazeroth, and

Paran. The wilderness of Paran is now called the wilderness of el-Tih, north of the Sinai Peninsula, and west of the Arabah.

Tophel. Some identify this unknown place with el-Tafile, a village about 15 miles south-east of the Dead Sea.

Laban and Hazeroth. Possibly the Libnah and Hazeroth in Num. XXXIII, 17–20.

Di-zahab. The spot has not been identified. The Hebrew implies "a place productive of gold."

The five names mentioned above seem to delimit the place where Moses gave one of the discourses to Israel. Their identification is uncertain and full of difficulties. Some of the ancient and medieval teachers have been inclined to treat those names homiletically. By playing on their *meaning*, they associated these places with the murmurings and transgressions of the children of Israel. Thus, Onkelos translates this *v.* as follows: "These are the words which Moses spake to all Israel beyond Jordan. He reproved them because they had sinned in the Wilderness, and had provoked God to anger in the Plain (*Arabah*) of Moab; over against the Red Sea (*Suph*) they murmured against God; in Paran, they had spoken contemptuously (*tophel*) concerning the manna (*laban*); and in Hazeroth, they angered Him on account of flesh and because they made the Golden Calf (*di-zahab*)."

CAPUT I. א

מד 44

א ו אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל בְּעֵבֶר
הַיַּרְדֵּן בַּמִּדְבָּר בָּעֲרָבָה מ֣וֹל סוּף בֵּין־פָּארָן וּבֵין־תֹּפֶל

I. DEVARIM

(Chapters I–III, 22)

Chapter I, 1–5. INTRODUCTORY

These verses are usually taken to be the general superscription to Deuteronomy. They specify the place and time of the Farewell Discourses of the Lawgiver recorded in this Book.

1. *words. i.e. discourses*, of exhortation and reproof, which form the main contents of Deuteronomy.

unto all Israel. "These words redound to the praise of Israel. Knowing that they were called together for the purpose of hearing a discourse which would contain strong words of reproof, they nevertheless attended in full number" (Sifri).

beyond Jordan. Heb. בעבר הירדן; "at the crossing of the Jordan;" or, "at the banks of the Jordan," eastern or western. Which one of these is meant in any particular passage can be determined only by the context (Gesenius, Luzzatto, Friedlander); Num. xxxii, 19; Deut. xi, 30. Some commentators see in the words עבר הירדן (lit. Transjordania) a *fixed* geographical name of the Moabite side of the Jordan, even for the inhabitants of that land. Along with this went a local usage, determined by the position of the speaker.

in the Arabah. "The deep valley running North and South of the Dead Sea" (RV Margin). Here the southern portion of this valley is meant, extending to the Gulf of Akabah, which is the north-eastern arm of the Red Sea.

Suph. A shorter form of *yam suph, i.e.* the Red Sea.

Di-zahab. 2. It is eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea. 3. And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them; 4. After he had smitten Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt in Ashtaroth, at Edrei: 5. beyond Jordan, in the land of Moab, began Moses to declare this law, saying, 6. The

this law. "The Heb. word *Torah* does not and never did mean 'Law.' It means, and always has meant, 'Teaching'" (Herford). The word *torah* may refer to moral guidance, or to a single specific teaching, as in Prov. I, 8, "forsake not the teaching (*torath*) of thy mother." It is also applied to a body of religious precepts or teachings—such as form the central portion of this Book (chaps. XII–XXVI). Often it denotes the entire sum of Israel's religious doctrine and life—the *Torah* of Moses.

1–5. Apart from the geographical uncertainties there are many other difficulties in these verses, so long as we regard them as forming the title-page to the whole of Deuteronomy. Thus, *v.* 5 states that "Moses began to declare this law, saying (לאמר)." In the light of the current view of these verses, this can only mean that the exposition in question follows *immediately* upon that verse. And yet the succeeding chapters contain no exposition of the Torah; nor, strictly speaking, can the laws in chaps. XII-XXVI be called an "exposition" of the Torah, seeing that, of the one hundred laws contained in those chapters, seventy are not mentioned in the previous Books of the Pentateuch.

For these and other reasons, many commentators regard *v.* 1–5 as introductory not to the whole Book, but merely to the First Discourse of Moses (I, 6–IV, 40); and, in consequence, their interpretation differs considerably from that

2 וְלָבָן הַחֲצֵרֹת וְדִי זָהָב׃ אַחַד עָשָׂר יוֹם מֵחֹרֵב דֶּרֶךְ הַר־
3 שֵׂעִיר עַד קָדֵשׁ בַּרְנֵעַ׃ וַיְהִי בְּאַרְבָּעִים שָׁנָה בְּעַשְׁתֵּי־עָשָׂר
חֹדֶשׁ בְּאֶחָד לַחֹדֶשׁ דִּבֶּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כְּכֹל
4 אֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֲלֵהֶם׃ אַחֲרֵי הַכֹּתוֹ אֶת סִיחֹן מֶלֶךְ
הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן וְאֶת עוֹג מֶלֶךְ הַבָּשָׁן אֲשֶׁר
ה יוֹשֵׁב בְּעַשְׁתָּרֹת בְּאֶדְרֶעִי׃ בְּעֵבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב
6 הוֹאִיל מֹשֶׁה בֵּאֵר אֶת־הַתּוֹרָה הַזֹּאת לֵאמֹר׃ יְהוָה

2. *it is eleven days' journey.* From Horeb, *i.e.* Sinai, the scene of the Giving of the Law, to Kadesh-barnea. The distance is between 160 and 170 miles. In 1838, the traveller Robinson followed the route here specified, and the journey lasted exactly eleven days of ordinary camel-riding.

by the way of mount Seir. Or, "by the Mount Seir road"—the easternmost track from the Sinai Peninsula to Kadesh.

3. *in the fortieth year.* The date of the discourses. Moses reserved his exhortation for the closing days of his life, in the same way as Jacob (Gen. XLIX), Joshua (Josh. XXIV), Samuel (I Sam. XII), and David (I Kings, II). Words spoken at the solemn time of departure from earth have a deep influence upon the hearers.

eleventh. Heb. עשתי עשר. In the preceding *v.* the form used for "eleven" is אחד עשר. Koenig rightly points to this fact, among many others, as proof that, unlike the Samaritan and Septuagint Texts, the Heb. Text has from the first been handed down to us with absolute accuracy, and that no attempt was made to "harmonise" different forms of the same word or phrase.

4. *Sihon . . . Og.* These signal victories, still fresh in the memory of all, are repeatedly mentioned in Deuteronomy; because the success of Moses' leadership on these occasions heightened his authority and enabled him to address his people on their faults in the past and their duties in the future.

at Edrei. The place where Og was slain (Num. XXI, 35); the modern Dera, 30 miles east of the Lake of Tiberias.

5. *began.* Better, *undertook;* or, *set himself.*

to declare. In the original English sense of "make clear"; to expound.

LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mountain :

Kadesh-barnea. Thence the spies were sent on to Canaan. These brought back word of a good land, but also of cities great and fenced up to heaven, and a population counting giants among them. They so filled the heart of the people with fear, that Israel forgot God and was prepared to return to Egypt. The unfaithful spies and the whole of that generation were therefore to perish in the Wilderness ; their children alone were to enter the Promised Land. Moses continues to tell of their presumptuous attempt to defeat that sentence, and the ignominious failure and rout with which it had been visited. Moses himself had been entangled in the rebellious outbreak of the people ; and his doom is made known to him, to leave the passage into the Land of Promise to another leadership. But even the eight and thirty years' wandering in the Wilderness lacked not the LORD's watchfulness. Towards the end of the wandering, they passed by Edom, but were forbidden to attack Moab and Ammon. With the crossing of the brook Zered, however, the new era began : the dread of Israel fell upon the heathen peoples. In vain Sihon, king of the Amorites, and Og, king of Bashan, resisted : their cities were taken, their people extirpated, their land divided among the tribes of Reuben, Gad and half-Manasseh.

The remainder of Moses' First Discourse will be dealt with in connection with the next Sidrah, p. 42 and 44.

6–8. COMMAND TO START FROM HOREB

6. *the* LORD *our God*. Placed emphatically at the beginning of the sentence as the motive of the whole Discourse. " The phrase *the* LORD *our God* has the intimate accent of a common affection. No phrase has been more helpful to piety in all generations " (G. A. Smith).

אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בְּחֹרֵב לֵאמֹר רַב־לָכֶם שֶׁבֶת בָּהָר

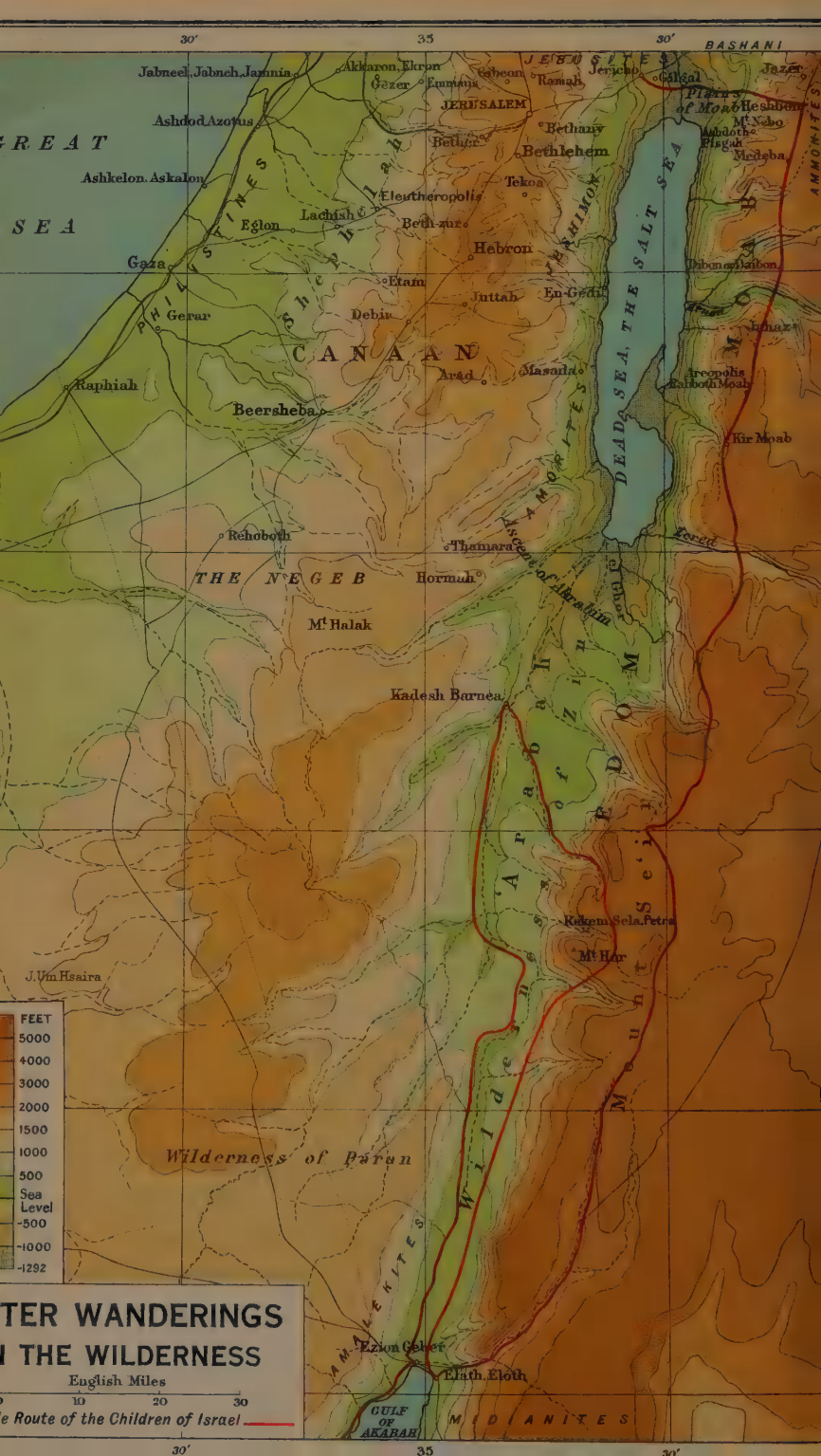
given above. One of these commentators is Sforno who paraphrases *v.* 1 and 2 as follows: "These are the words which Moses repeatedly spoke unto all Israel, beyond Jordan, in the Arabah, over against Suph, between Paran and Tophel and Laban and Hazeroth and Di-zahab; viz., '*it is eleven days' journey from Horeb by way of Mount Seir unto Kadesh-barnea.*' And yet it had taken them forty years to accomplish that journey! Such was the veiled admonition that Moses intended to convey to them by these words in each of the places mentioned." Targum Jonathan, Sifri, and Rashi seem to have understood these verses in the same sense. "Had Israel been worthy, they could have entered the Land within eleven days; but they were sadly found wanting, and they drew upon themselves the punishment of forty years' wandering" (Sifri). Luzzatto sees this thought continued in *v.* 3–5, which he paraphrases as follows, "In the fortieth year, after the victories over Sihon and Og, Moses undertook to make clear and expound the veiled meaning embodied in this 'teaching.' Such declaration and exposition are contained in the First Discourse (I, 6–IV, 40) which he addressed to the People about to undertake the conquest of Canaan." And in fact, that First Discourse is a historic retrospect of the main incidents from Horeb to Jordan, bringing home to the new generation why it was that the Israelites were doomed to wander forty years in the Wilderness before they could enter the Promised Land, though the direct route was only an eleven days' journey.

A. MOSES' FIRST DISCOURSE

Review of Journey from Sinai to Kadesh with Exhortation to Obedience

(Chapters I, 6–IV, 40)

Moses reviews the experiences of the Israelites in the terrible wilderness through which they passed till they reached


30'
35
30'
BASHANI
Jabneel, Jabneh, Jamnia
Akkaron, Ekron
Gezer
Gibeon
Ramah
Jericho
Gilgal
Jazer
JEBUSITES
JERUSALEM
Plains of Moab
Mt. Nebo
Abdoth
Elealeh
Medeba
Ashdod, Azotus
Bethany
Bethlehem
Ashkelon, Askalon
Tekoa
Eleutheropolis
Eglon
Lachish
Beth-zur
Hebron
Gaza
Etam
Juttah
En-Gedi
Debir
Gerar
CANAAN
Arad
Masada
Raphiah
Beersheba
Rehoboth
Thamara
Ascent of Akrabbim
Zered
THE NEGEB
Hormah
Mt. Halak
Kadesh Barnea
Wilderness of Paran
Mt. Hor
Kekem, Sela, Petra
J. Um Hsaira
FEET
5000
4000
3000
2000
1500
1000
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Sea Level
-500
-1000
-1292
TER WANDERINGS
I THE WILDERNESS
English Miles
10
20
30
e Route of the Children of Israel
Ezion Geber
Elath, Eloth
GULF OF AKABAH
MIDIANITES
DEAD SEA, THE SALT SEA
Dibon, Dibon
Aroer
Jahaz
Arcopolis, Rabboth Moab
Kir Moab
Zered
AMMONITES
MOABITES
AMORITES
JEHIMON
PHILISTINES
Shephelah
Wilderness of Zin
Arabah
EDOM
Mountains of Seir
AMALEKITES

7 הַוָּה: פְּנוּ ו וְסָעוּ לָכֶם וּבֹאוּ הַר הָאֱמֹרִי וְאֶל־כָּל־שְׁכֵנָיו
בָּעֲרָבָה בָהָר וּבַשְּׁפֵלָה וּבַנֶּגֶב וּבְחוֹף הַיָּם אֶרֶץ הַכְּנַעֲנִי
8 וְהַלְּבָנוֹן עַד־הַנָּהָר הַגָּדֹל נְהַר פְּרָת: רְאֵה נָתַתִּי לִפְנֵיכֶם
אֶת־הָאָרֶץ בֹּאוּ וּרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה
לַאֲבֹתֵיכֶם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם וּלְזַרְעָם
9 אַחֲרֵיהֶם: וָאֹמַר אֲלֵכֶם בָּעֵת הַהִוא לֵאמֹר לֹא־אוּכַל
י לְבַדִּי שְׂאֵת אֶתְכֶם: יְהוָה אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם וְהִנְּכֶם
11 הַיּוֹם כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב: יְהוָה אֱלֹהֵי אֲבוֹתֵכֶם יֹסֵף
עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים וִיבָרֵךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר

7. *hill country.* The central mountain-range of Palestine.

Amorites. The general term for the inhabitants of Canaan prior to the entry of the Israelites; Amos, II, 9; see *Genesis*, p. 500.

Arabah. Here refers to its northern part, the Jordan Valley, ending in the Dead Sea.

lowland. Heb. *Shephelah.* The foothills between the Central Range and the Maritime Plain; see Map. It is one of the most fertile tracts in the land.

the South. The *Negeb;* the dry steppe-district south of Judah; see on Num. XIII, 17.

the sea shore. The Plain extending inwards from the coast of the Mediterranean to a distance of from four to fifteen miles.

Lebanon. The range of mountains to the north of the Holy Land.

the river Euphrates. The ideal limit assigned to the territory of Israel; cf. Gen. XV, 18; see Map facing p. 459.

8. *the land which the* LORD *sware unto your fathers.* This phrase occurs more than twenty times in Deuteronomy. The Divine love towards the Patriarchs and the Promise to give their children possession of Canaan (see Gen. XII, 7; XXVI, 3f; and XXVIII, 13f) led to the selection, and are guarantees for the preservation, of Israel.

7. turn you, and take your journey, and go to the hill country of the Amorites, and unto all the places nigh thereunto, in the Arabah, in the hill country, and in the lowland, and in the South, and by the sea shore, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates. 8. Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them. 9. And I spake unto you at that time, saying, I am not able to bear you myself alone: 10. the LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. 11. The LORD, the God of your fathers, make you a thousand times so many more as ye are, and

9–18. Appointment of Assistants

The first movement forward towards the conquest of the Holy Land revealed the growing numbers of the Israelites. Moses could no longer, unaided, support the burden of so vast a nation. Others had to share responsibility with him. He has in mind not only the appointment of judges on the advice of Jethro (Exod. XVIII), but also the election of seventy elders to help in the administration of the community.

9. *not able to bear.* A reminiscence of Num. XI, 14.

10. *as the stars of heaven.* A simile of wonderful beauty. God had fulfilled His promise to increase the children of the Patriarchs; cf. Gen. XV, 5.

11. *the* LORD . . . *bless you.* A pious interjection, as in II Sam. XXIV, 3. Moses hastens to bestow his blessing upon Israel in order that his words be not misunderstood

bless you, as he hath promised you !*ii 12. How can I myself alone bear your cumbrance, and your burden, and your strife ? 13. Take you wise men, and understanding, and known, according to your tribes, and I will make them heads over you. 14. And ye answered me, and said, The thing which thou hast spoken is good for us to do. 15. So I took the heads of your tribes, wise men, and known, and made them heads over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers, according to your tribes. 16. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between a man and his brother, and

officers. Officials in the administration of justice and maintenance of civil order, whose duty it was to put in force the instructions of their superiors (Talmud). Some render the Heb. *shoterim* " recorders," from שטר, " document."

16. *hear the causes between.* lit. " hear between " ; *i.e.* not to listen to *ex parte* statements, but to all that is said on both sides (Talmud).

the stranger. In matters involving equity, there must be no difference between an Israelite and the resident alien. " The care taken by Israelite law to protect strangers finds no parallel in Babylonia " (S. A. Cook). To-day, a great modern state outlaws a section of its own population, and oppresses it far more than it would dare to oppress total aliens.

that is with him. The Rabbis sometimes understand it in the sense of " inhabiting his house," and, therefore, more in his power. The very life of such a man may depend on *justice* being granted him. The wife of a Chassidic rabbi, having quarelled with her maid, was setting out to the magistrate to lodge her complaint. Noticing that her husband was about to accompany her, she asked him whither

שני 12 לָכֶם׃ אֵיכָה אֶשָּׂא לְבַדִּי טָרְחֲכֶם וּמַשַּׂאֲכֶם וְרִיבְכֶם׃
13 הָבוּ לָכֶם אֲנָשִׁים חֲכָמִים וּנְבֹנִים וִידֻעִים לְשִׁבְטֵיכֶם
14 וַאֲשִׂימֵם בְּרָאשֵׁיכֶם׃ וַתַּעֲנוּ אֹתִי וַתֹּאמְרוּ טוֹב־הַדָּבָר
טו אֲשֶׁר־דִּבַּרְתָּ לַעֲשׂוֹת׃ וָאֶקַּח אֶת־רָאשֵׁי שִׁבְטֵיכֶם אֲנָשִׁים
חֲכָמִים וִידֻעִים וָאֶתֵּן אוֹתָם רָאשִׁים עֲלֵיכֶם שָׂרֵי אֲלָפִים
וְשָׂרֵי מֵאוֹת וְשָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֲשָׂרֹת וְשֹׁטְרִים לְשִׁבְטֵיכֶם׃
16 וָאֲצַוֶּה אֶת־שֹׁפְטֵיכֶם בָּעֵת הַהִוא לֵאמֹר שָׁמֹעַ בֵּין־אֲחֵיכֶם

as if he lamented the increase of his people (Hoffmann). The phrase, "The LORD, the God of your fathers," has in substance been taken over into the Prayer Book. It implies the unbroken continuity of the generations in Israel; and, likewise, the unchanging relationship between God and His "kingdom of priests."

12. *myself alone bear.* Moses now proceeds to recall how the task of government had grown beyond his powers.

your cumbrance. Your troublesomeness; the people made the leader's task heavier by placing obstacles in his way (Sifri). He did not have their co-operation and assistance.

burden. "The responsibility of providing the people with food and water, the lack of which caused hostile demonstrations to be made against Moses" (Ibn Ezra).

strife. They were quarrelsome, and at this stage it was essential for him to be relieved of petty judicial functions.

13. *take you.* It is clear from *v.* 15 that Moses, and not the people, made the selection. As the Sifri points out, the Hebrew word denotes taking counsel about a project, not taking action in connection with it.

known. Because of their outstanding merit. The Targum, however, understands it as "full of knowledge."

15. *wise men and known.* Compare this with what is stated in *v.* 13, "wise men, and understanding, and known." The Rabbis explain that Moses was unable to find men who possessed *all* the desired qualifications.

the stranger that is with him. 17. Ye shall not respect persons in judgement; ye shall hear the small and the great alike; ye shall not be afraid of the face of man; for the judgement is God's: and the cause that is too hard for you ye shall bring unto me, and I will hear it. 18. And I commanded you at that time all the things which ye should do.

19. And we journeyed from Horeb, and went through all that great and terrible wilderness which ye saw, by the way to the hill country of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea. 20. And I said unto you, Ye are come unto the hill country of the Amorites, which the LORD our God giveth unto us. 21. Behold, the LORD thy

attention as that involving a large sum (Talmud).

the judgement is God's. The judge should feel that he is God's representative, and that every judicial decision is a religious act; cf. II Chron. XIX, 6 (And the king said to the judges, "Consider what ye do; for ye judge not for man, but for the LORD; and He is with you in the matter of judgement"). In Jewish teaching all those who administer the law in accordance with right and thereby maintain the moral foundations—Truth and Justice—upon which human society rests, are performing a Divine task. "Every judge who renders righteous judgment, Scripture deems him a co-partner of the Holy One, blessed be He, in the work of Creation" (Talmud).

19–46. FROM HOREB TO KADESH-BARNEA

19. *terrible wilderness.* "Wherein were fiery serpents and scorpions, and thirsty ground where was no water" (VIII, 15).

22–25. The Mission of the Spies.

17 וְשָׁפַטְתֶּם צֶדֶק בֵּין־אִישׁ וּבֵין אָחִיו וּבֵין גֵּרוֹ׃ לֹא־תַכִּירוּ
פָנִים בַּמִּשְׁפָּט כַּקָּטָן כַּגָּדֹל תִּשְׁמָעוּן לֹא תָגוּרוּ מִפְּנֵי־אִישׁ
כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא וְהַדָּבָר אֲשֶׁר יִקְשֶׁה מִכֶּם
18 תַּקְרִבוּן אֵלַי וּשְׁמַעְתִּיו׃ וָאֲצַוֶּה אֶתְכֶם בָּעֵת הַהִוא אֵת
19 כָּל־הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּן׃ וַנִּסַּע מֵחֹרֵב וַנֵּלֶךְ אֵת כָּל־
הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא אֲשֶׁר רְאִיתֶם דֶּרֶךְ הַר
הָאֱמֹרִי כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֹתָנוּ וַנָּבֹא עַד קָדֵשׁ
כ בַּרְנֵעַ׃ וָאֹמַר אֲלֵכֶם בָּאתֶם עַד־הַר הָאֱמֹרִי אֲשֶׁר־יְהוָה
21 אֱלֹהֵינוּ נֹתֵן לָנוּ׃ רְאֵה נָתַן יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ אֶת־

he was bound. "To the magistrate," he said. His wife declared that it was beneath his dignity to take any part in a quarrel with a servant. She could deal with the matter herself. The rabbi replied, "That may be, but I intend to represent your maid, who, when accused by you, will find no one willing to take her part." And then, bursting into a passion of tears, he quoted Job xxxi, 13: "If I did despise the cause of my man-servant or of my maid-servant, when they contended with me, what then shall I do when God riseth up"? A similar story is related of R. Jose in the Midrash.

17. *ye shall not respect . . . . in judgement.* "You must never show partiality to any person in a case" (Moffatt). The judge must avoid everything that can possibly be construed as a bribe. The Babylonian teacher Samuel was passing over a plank laid across a stream, when a stranger drew nigh and offered his hand to conduct him with safety over the frail bridge. Samuel, on enquiring who he was, learned that he was a suitor who desired him to adjudicate upon his cause. "Friend, thou hast disqualified me by thy eager courtesy. I am no longer able to judge the case with impartiality"; see also on xvi, 19.

small . . . great alike. *i.e.* an insignificant person, and a person of importance. There was not to be one law for the rich, and another for the poor. "Small" and "great" may also refer to the matters under dispute. A dispute involving a small sum requires the same earnest

God hath set the land before thee: go up, take possession, as the LORD, the God of thy fathers, hath spoken unto thee; fear not, neither be dismayed.*iii 22. And ye came near unto me every one of you, and said, Let us send men before us, that they may search the land for us, and bring us word again of the way by which we must go up, and the cities unto which we shall come. 23. And the thing pleased me well: and I took twelve men of you, one man for every tribe: 24. and they turned and went up into the mountain, and came unto the valley of Eshcol, and spied it out. 25. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God giveth unto us. 26. Yet ye would not go up, but rebelled against the commandment of the LORD your God: 27. and ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to

26–33. The Disaffection of the People.

27. *in your tents.* Being unwilling to unite for common action. The well-known phrase, *To your tents, O Israel,* (I Kings XII, 16) is a formula of dispersion, not a call for military action (H. W. Robinson).

the LORD *hated us.* To this extreme of unbelief and ingratitude were the people driven by the report of a few among themselves, in spite of their long experience of God's leading. "The passage is eloquent of the fickleness with which a people will suffer the lessons of its past—facts of Providence it has proved and lived upon—to be overthrown by the opinion of a few 'experts' as to a still untried situation" (G. A. Smith).

הָאָרֶץ עֲלֵה רֵשׁ בַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לָךְ
שלישי 22 אַל־תִּירָא וְאַל־תֵּחָת: וַתִּקְרְבוּן אֵלַי כֻּלְּכֶם וַתֹּאמְרוּ נִשְׁלְחָה
אֲנָשִׁים לְפָנֵינוּ וְיַחְפְּרוּ־לָנוּ אֶת־הָאָרֶץ וְיָשִׁבוּ אֹתָנוּ דָּבָר
אֶת־הַדֶּרֶךְ אֲשֶׁר נַעֲלֶה־בָּהּ וְאֶת הֶעָרִים אֲשֶׁר נָבֹא אֲלֵיהֶן:
23 וַיִּיטַב בְּעֵינַי הַדָּבָר וָאֶקַּח מִכֶּם שְׁנֵים עָשָׂר אֲנָשִׁים אִישׁ
24 אֶחָד לַשָּׁבֶט: וַיִּפְנוּ וַיַּעֲלוּ הָהָרָה וַיָּבֹאוּ עַד־נַחַל אֶשְׁכֹּל
כה וַיְרַגְּלוּ אֹתָהּ: וַיִּקְחוּ בְיָדָם מִפְּרִי הָאָרֶץ וַיּוֹרִדוּ אֵלֵינוּ
וַיָּשִׁבוּ אֹתָנוּ דָּבָר וַיֹּאמְרוּ טוֹבָה הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵינוּ
26 נֹתֵן לָנוּ: וְלֹא אֲבִיתֶם לַעֲלֹת וַתַּמְרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם:
27 וַתֵּרָגְנוּ בְאָהֳלֵיכֶם וַתֹּאמְרוּ בְּשִׂנְאַת יְהוָה אֹתָנוּ הוֹצִיאָנוּ

22. *ye came near unto me.* By combining what is related here with Num. XIII, we get a full understanding of the incident. The plan originated with the people ; it approved itself to Moses ; and was sanctioned by God. Moses does not here repeat all the details, because a reminder of all those details is not required for his address of admonition ; whereas the historical account in Numbers could well dispense with narrating the circumstance that it was the Israelites who had demanded the sending of the Spies. " It is evident that a circumstance may be passed over in silence by the historian, which nevertheless the orator selects as lending emphasis to his oration " (Hoffmann). It was important to remind them that the sending of the spies, which led immediately to their rebellion, was their own suggestion (Sifri).

23. *the thing pleased me well.* But it did not please God. It is to be noted that in Num. XIII, 2 the Hebrew is lit. " send *for thyself* men," and God, as it were, dissociated Himself from the scheme ; whereas in the appointment of men to assist Moses, which had God's approval, Scripture relates, " The LORD said unto Moses, gather *for Me* seventy men " (Num. XI, 16).

24. *into the mountain.* Better, *into the hill country ;* as in *v.* 7.

valley of Eshcol. Near Hebron ; Num. XIII, 23.

destroy us. 28. Whither are we going up? our brethren have made our heart to melt, saying, The people is greater and taller than we; the cities are great and fenced up to heaven; and moreover we have seen the sons of the Anakim there. 29. Then I said unto you, Dread not, neither be afraid of them. 30. The LORD your God who goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; 31. and in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came unto this place. 32. Yet for all this thing ye did not believe the LORD your God, 33. who went before you in the way, to seek you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in the cloud by day. 34. And the LORD heard the voice of your words, and was wroth, and sware, saying, 35. Surely there shall not one of these men of this evil generation see the good land, which I sware to give unto your fathers, 36. save Caleb the son of Jephunneh,

that prepared the way for the term 'Our Father who art in heaven,' first used in Pharisaic circles" (Herford).

32. *yet for all this thing.* Notwithstanding past experience of the Divine protection and support, ye believed not in the LORD your God.

34–46. God's Anger and Judgments.

36. *Caleb.* See Num. XIV, 24.

28 מֵאֶרֶץ מִצְרַיִם לֵאמֹר הֲאֵמֹרִי לְהַשְׁמִידֵנוּ׃ אָנָה׀
אֲנַחְנוּ עֹלִים אַחֵינוּ הֵמַסּוּ אֶת־לְבָבֵנוּ לֵאמֹר עַם גָּדוֹל וָרָם
מִמֶּנּוּ עָרִים גְּדֹלֹת וּבְצוּרֹת בַּשָּׁמָיִם וְגַם־בְּנֵי עֲנָקִים רָאִינוּ
29 שָׁם׃ וָאֹמַר אֲלֵכֶם לֹא־תַעַרְצוּן וְלֹא־תִירְאוּן מֵהֶם׃
ל יְהוָה אֱלֹהֵיכֶם הַהֹלֵךְ לִפְנֵיכֶם הוּא יִלָּחֶם לָכֶם כְּכֹל אֲשֶׁר
31 עָשָׂה אִתְּכֶם בְּמִצְרַיִם לְעֵינֵיכֶם׃ וּבַמִּדְבָּר אֲשֶׁר רָאִיתָ
אֲשֶׁר נְשָׂאֲךָ יְהוָה אֱלֹהֶיךָ כַּאֲשֶׁר יִשָּׂא־אִישׁ אֶת־בְּנוֹ בְּכָל־
32 הַדֶּרֶךְ אֲשֶׁר הֲלַכְתֶּם עַד־בֹּאֲכֶם עַד־הַמָּקוֹם הַזֶּה׃ וּבַדָּבָר
33 הַזֶּה אֵינְכֶם מַאֲמִינִם בַּיהוָה אֱלֹהֵיכֶם׃ הַהֹלֵךְ לִפְנֵיכֶם
בַּדֶּרֶךְ לָתוּר לָכֶם מָקוֹם לַחֲנֹתְכֶם בָּאֵשׁ׀ לַיְלָה לַרְאֹתְכֶם
34 בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ וּבֶעָנָן יוֹמָם׃ וַיִּשְׁמַע יְהוָה אֶת־
לה קוֹל דִּבְרֵיכֶם וַיִּקְצֹף וַיִּשָּׁבַע לֵאמֹר׃ אִם־יִרְאֶה אִישׁ
בָּאֲנָשִׁים הָאֵלֶּה הַדּוֹר הָרָע הַזֶּה אֵת הָאָרֶץ הַטּוֹבָה אֲשֶׁר
36 נִשְׁבַּעְתִּי לָתֵת לַאֲבֹתֵיכֶם׃ זוּלָתִי כָּלֵב בֶּן־יְפֻנֶּה הוּא

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v. 28. מלע

28. *whither are we going up?* *i.e.* what unknown dangers are in front of us?

Anakim. Giants; Num. XIII, 22.

30. *he shall fight for you.* The words of encouragement used by Moses at the Red Sea; Exod. XIV, 14.

before your eyes. This phrase occurs ten more times in Deuteronomy. Moses, throughout his address, appeals to the people's experience of God. He is not weaving abstract theories, but drawing on their history.

31. *the* LORD *thy God bare thee.* Cf. Exod. XIX, 4 "how I bare you on eagles' wings."

as a man doth bear his son. The relationship between God and man is here conceived in the tenderest terms, that of a father carrying his infant son when he is too weak or tired to walk; cf. Hosea, XI, 1–3. "It was this usage

he shall see it; and to him will I give the land that he hath trodden upon, and to his children: because he hath wholly followed the LORD. 37. Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither: 38. Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage thou him; for he shall cause Israel to inherit it.*iv 39. Moreover your little ones, which ye said should be a prey, and your children, which this day have no knowledge of good or evil, they shall go in thither, and unto them will I give it, and they shall possess it. 40. But as for you, turn you, and take your journey into the wilderness by the way to the Red Sea. 41. Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And ye girded on every man his weapons of war, and deemed it a light thing to go up into the mountain. 42. And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten

40. *by the way to the Red Sea.* See Num. XIV, 25. The explorer, Trumbull, identified this road with the modern pilgrim-track from Suez to Akabah; cf. on *v.* 1 above.

41. *we will go up.* The word "we" is emphasised in the Hebrew: we ourselves, the doomed generation, will go up, and not leave the advance to our children. "The quick revulsion of popular feeling is true to life. The change was too facile to be real. Mere enthusiasm is no atonement for guilt. Men cannot run away from their moral unworthiness on bursts of feeling" (G. A. Smith).

יִרְאֶנָּה וְלוֹ־אֶתֵּן אֶת־הָאָרֶץ אֲשֶׁר דָּרַךְ־בָּהּ וּלְבָנָיו יַעַן אֲשֶׁר
37 מִלֵּא אַחֲרֵי יְהוָה: גַּם־בִּי הִתְאַנַּף יְהוָה בִּגְלַלְכֶם לֵאמֹר
38 גַּם־אַתָּה לֹא־תָבֹא שָׁם: יְהוֹשֻׁעַ בִּן־נוּן הָעֹמֵד לְפָנֶיךָ הוּא
רביעי 39 יָבֹא שָׁמָּה אֹתוֹ חַזֵּק כִּי־הוּא יַנְחִלֶנָּה אֶת־יִשְׂרָאֵל: וְטַפְּכֶם
אֲשֶׁר אֲמַרְתֶּם לָבַז יִהְיֶה וּבְנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ הַיּוֹם
טוֹב וָרָע הֵמָּה יָבֹאוּ שָׁמָּה וְלָהֶם אֶתְּנֶנָּה וְהֵם יִירָשُוהָ:
ם 41 וְאַתֶּם פְּנוּ לָכֶם וְסָעוּ הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף: וַתַּעֲנוּ ו
וַתֹּאמְרוּ אֵלַי חָטָאנוּ לַיהוָה אֲנַחְנוּ נַעֲלֶה וְנִלְחַמְנוּ כְּכֹל
אֲשֶׁר־צִוָּנוּ יְהוָה אֱלֹהֵינוּ וַתַּחְגְּרוּ אִישׁ אֶת־כְּלִי מִלְחַמְתּוֹ
42 וַתָּהִינוּ לַעֲלֹת הָהָרָה: וַיֹּאמֶר יְהוָה אֵלַי אֱמֹר לָהֶם לֹא
תַעֲלוּ וְלֹא־תִלָּחֲמוּ כִּי אֵינֶנִּי בְּקִרְבְּכֶם וְלֹא תִנָּגְפוּ לִפְנֵי

מלעל v. 38.

37. *for your sakes.* Better, *on your account.* Moses had certainly disobeyed God's command, and thereby incurred His wrath; but this had happened as a consequence of the people's action. "They angered Him also at the waters of Meribah, so that it went ill with Moses for their sakes" (Psalm cvi, 32). The leader must share responsibility for the failings of his flock; see also on III, 26. "Moses alone realises all that life in the Promised Land may be; and Moses alone of all the vast assembly is the one who will never see it. *The* LORD *was angry with me for your sakes*, this is the phrase under which the speaker veils the break-down of his life-task" (Moulton). Moses refers to the Divine displeasure here, because it leads up to the mention of his successor.

38. *standeth before thee.* The Heb. idiom for "attend upon," as a servant.

encourage thou him. In its literal sense; *i.e.* make him strong.

39. *ye said should be a prey.* See Num. XIV, 3, 31.

have no knowledge of good or evil. Who are not of an age to incur communal responsibility (cf. *Genesis*, p. 26); youths under twenty.

before your enemies. 43. So I spake unto you, and ye hearkened not; but ye rebelled against the commandment of the LORD, and were presumptuous, and went up into the mountain. 44. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and beat you down in Seir, even unto Hormah. 45. And ye returned and wept before the LORD; but the LORD hearkened not to your voice, nor gave ear unto you. 46. So ye abode in Kadesh many days, according unto the days that ye abode there.

CHAPTER II

2 1. Then we turned, and took our journey into the wilderness by the way to the Red Sea, as the

CHAPTER II

In the first portion of his Discourse, Moses dwelt on the abortive attempt to enter Canaan. He now recalls (II–III, 29) the victories that marked the close of their wanderings, victories that presaged Israel's conquest of the Promised Land. He thus points out that unbelief and rebellion brought shame and punishment; while repentant return to God and obedience to His will were crowned by blessing and triumph.

II, 1–8. ROUND MOUNT SEIR

After the repulse at Kadesh, the Israelites turned back towards the Red Sea, skirting Mt. Seir, until God commanded them to turn northward, and pass peacefully through Esau's territory; see Map, facing p. 10.

1. *by the way to the Red Sea.* *i.e.* in the direction of the north-eastern branch of the Red Sea, the Gulf of Akabah.

we compassed mount Seir. Indicates the long and arduous journey in order to go round Edom; see Num. XXI, 4–9.

43 אֵיבֵיכֶם: וָאֲדַבֵּר אֲלֵיכֶם וְלֹא שְׁמַעְתֶּם וַתַּמְרוּ אֶת־פִּי יְהוָה
44 וַתָּזִדוּ וַתַּעֲלוּ הָהָרָה: וַיֵּצֵא הָאֱמֹרִי הַיֹּשֵׁב בָּהָר הַהוּא
לִקְרַאתְכֶם וַיִּרְדְּפוּ אֶתְכֶם כַּאֲשֶׁר תַּעֲשֶׂינָה הַדְּבֹרִים וַיַּכּוּ
מה אֶתְכֶם בִּשְׂעִיר עַד־חָרְמָה: וַתָּשֻׁבוּ וַתִּבְכּוּ לִפְנֵי יְהוָה
46 וְלֹא־שָׁמַע יְהוָה בְּקֹלְכֶם וְלֹא הֵאֲזִין אֲלֵיכֶם: וַתֵּשְׁבוּ בְקָדֵשׁ
יָמִים רַבִּים כַּיָּמִים אֲשֶׁר יְשַׁבְתֶּם:

Cap. II. ב

ב א וַנֵּפֶן וַנִּסַּע הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף כַּאֲשֶׁר דִּבֶּר יְהוָה

43. *presumptuous.* See Num. xiv, 41, 44.

44. *the Amorites.* In Num. the opponents are called "the Amalekite and Canaanite," but, as explained on *v.* 7, "Amorite" is the general term for the inhabitants of Canaan.

as bees do. The same forcible image for number and ferocity occurs in Isa. vii, 18 and Psalm cxviii, 12.

Hormah. See on Num. xiv, 45.

45. *wept before the* Lord. "Tears follow foolhardiness, as foolhardiness does timidity; the psychology of Israel is that of a child" (Bertholet).

hearkened not. Because their weeping was not the outcome of sorrow over sin; but of sorrow over the *consequences* of sin. This feeling the old theologians named "attrition"; in contrast with the sincere penitence,—the sorrow over sin itself—which they called *contrition.* There is all the difference in the world between a man who is contrite and one who is merely "attrite."

46. *Kadesh.* See Num. xx, 1.

many days. An indefinite time. The Traditional explanation states the time to have been 19 years.

according unto the days that ye abode there. Heb. כימים אשר ישבתם. Hoffmann and Driver take this as an example of the Semitic idiom often employed by a writer who is either unable, or has no occasion, to speak explicitly. Rashbam, Mendelssohn and Luzzatto accordingly render, "And ye remained in Kadesh the many days that ye abode there;" *i.e.* as is well known to you.

LORD spake unto me : and we compassed mount Seir many days.*v 2. And the LORD spake unto me, saying, 3. Ye have compassed this mountain long enough : turn you northward. 4. And command thou the people, saying, Ye are to pass through the border of your brethren the children of Esau, which dwell in Seir ; and they shall be afraid of you : take ye good heed unto yourselves therefore : 5. contend not with them ; for I will not give you of their land, no, not so much as for the sole of the foot to tread on : because I have given mount Seir unto Esau for a possession. 6. Ye shall purchase food of them for money, that ye may eat ; and ye shall also buy water of them for money, that ye may drink. 7. For the LORD thy God hath blessed thee in all the work of thy hand : he hath known thy walking through this great wilderness : these forty years the LORD thy God hath been with thee ; thou hast

possessions and not become a mere conquering people. Israel must confine his ambitions to the one Land Divinely assigned to him at the very beginning of his being as a family (S. R. Hirsch),

as for the sole of the foot. They were not permitted even to pass through their land, without their permission.

unto Esau. David fought against the descendants of Esau and made them his " servants " (II Sam. VIII, 14), but he did not dispossess them of their land ; and later, in the reign of Jehoram, they again became independent (II Kings VIII, 20f).

7. *hath blessed thee.* Gives the reason for Israel's proud independence of Edom. The Israelites were well able to pay for their necessities.

he hath known. i.e. he hath cared for ; the same usage of " know " is found in Gen. XVIII, 19.

חמישי 2 אֵלַי וַנָּסֹב אֶת־הַר־שֵׂעִיר יָמִים רַבִּים׃ ס וַיֹּאמֶר
3 יְהוָה אֵלַי לֵאמֹר׃ רַב־לָכֶם סֹב אֶת־הָהָר הַזֶּה פְּנוּ לָכֶם
4 צָפֹנָה׃ וְאֶת־הָעָם צַו לֵאמֹר אַתֶּם עֹבְרִים בִּגְבוּל אֲחֵיכֶם
בְּנֵי־עֵשָׂו הַיֹּשְׁבִים בְּשֵׂעִיר וְיָרְאוּ מִכֶּם וְנִשְׁמַרְתֶּם מְאֹד׃
ה אַל־תִּתְגָּרוּ בָם כִּי לֹא־אֶתֵּן לָכֶם מֵאַרְצָם עַד מִדְרַךְ כַּף־
6 רָגֶל כִּי־יְרֻשָּׁה לְעֵשָׂו נָתַתִּי אֶת־הַר שֵׂעִיר׃ אֹכֶל תִּשְׁבְּרוּ
מֵאִתָּם בַּכֶּסֶף וַאֲכַלְתֶּם וְגַם־מַיִם תִּכְרוּ מֵאִתָּם בַּכֶּסֶף
7 וּשְׁתִיתֶם׃ כִּי יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ בְּכֹל מַעֲשֵׂה יָדֶךָ יָדַע
לֶכְתְּךָ אֶת־הַמִּדְבָּר הַגָּדֹל הַזֶּה ז אַרְבָּעִים שָׁנָה יְהוָה

many days. Thirty-eight years; See *v.* 14 below.

3. *turn you northward.* "The Israelites must be imagined by this time to have made their way along the south-western and southern border of Edom, as far as the south-east end of the Arabah, so that a turn northwards would at once lead them along the eastern border of Edom in the direction of Moab" (Driver); cf. Judges xi, 18.

4. *ye are to pass through.* This is quite distinct from the earlier attempt to shorten the journey by passing through Edomite territory from Kadesh on the western frontier, permission for which was refused by the king of Edom; Num. xx.

the children of Esau. The eastern portion of Edom was inhabited by free Bedouins, kinsmen of the Israelites. These did not threaten them with war as the Edomites in the western part of the land had done, if they dared pass through their land (Rashbam, Luzzatto).

be afraid of you. The western border of Edom is a series of natural fortresses, making it easy to repel any invading host. Not so the eastern border. This was an additional reason why the free tribes inhabiting that region were not hostile to the Israelites.

5. *contend not.* lit. "incite not." God is the ruler of the whole world. All the nations—not only Israel—were under God's Providential rule, and have had their territories assigned to them. Israel therefore must respect these

lacked nothing. 8. So we passed by from our brethren the children of Esau, which dwell in Seir, from the way of the Arabah from Elath and from Ezion-geber.

And we turned and passed by the way of the wilderness of Moab. 9. And the LORD said unto me, Vex not Moab, neither contend with them in battle: for I will not give thee of his land for a possession; because I have given Ar unto the children of Lot for a possession. 10. (The Emim dwelt therein aforetime, a people great, and many, and tall, as the Anakim: 11. these also are accounted Rephaim, as the Anakim; but the Moabites call them Emim. 12. The Horites

9. *Ar.* The capital of Moab, situated in the valley of Arnon, on the Moabite frontier; Num. XXI, 15, 28.

the children of Lot. See Gen. XIX, 37.

10–12. These three verses are a parenthetic note on the earlier inhabitants of Moab and Edom, and introduced by Moses probably on writing down his Discourse.

10. *the Emim.* Mentioned in Gen. XIV, 5. Rashi explains the name to mean, "the dreaded ones."

11. *Rephaim.* Mentioned in Gen. XIV, 5; XV, 20.

12. *Horites.* See Gen. XIV, 6 and XXXVI, 20f; the name has been translated, "cave-dwellers." Macalister has discovered at Gezer the remains of a pre-Semitic, cave-dwelling race, using stone implements; and he identifies these with the Horites. A far different view is profounded by J. W. Jack who regards them as being "one of the most important cultural races of Western Asia during the earlier part of the second millennium. Some time before the Semites arrived on the scene, they occupied the whole of northern Mesopotamia. It was to the Horites or Hurrians that the Hittites directly owed their civilisation, including

8 אֱלֹהֶיךָ עִמָּךְ לֹא חָסַרְתָּ דָּבָר׃ וַנַּעֲבֹר מֵאֵת אַחֵינוּ בְנֵי־
עֵשָׂו הַיֹּשְׁבִים בְּשֵׂעִיר מִדֶּרֶךְ הָעֲרָבָה מֵאֵילַת וּמֵעֶצְיֹן
9 גָּבֶר * ס וַנֵּפֶן וַנַּעֲבֹר דֶּרֶךְ מִדְבַּר מוֹאָב׃ וַיֹּאמֶר
יְהוָה אֵלַי אַל־תָּצַר אֶת־מוֹאָב וְאַל־תִּתְגָּר בָּם מִלְחָמָה
כִּי לֹא־אֶתֵּן לְךָ מֵאַרְצוֹ יְרֻשָּׁה כִּי לִבְנֵי־לוֹט נָתַתִּי אֶת־עָר
י יְרֻשָּׁה׃ הָאֵמִים לְפָנִים יָשְׁבוּ בָהּ עַם גָּדוֹל וְרַב וָרָם
11 כָּעֲנָקִים׃ רְפָאִים יֵחָשְׁבוּ אַף־הֵם כָּעֲנָקִים וְהַמֹּאָבִים
12 יִקְרְאוּ לָהֶם אֵמִים׃ וּבְשֵׂעִיר יָשְׁבוּ הַחֹרִים לְפָנִים וּבְנֵי

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8. ו׳ פיסקא באמצע פסוק

8. *way of the Arabah.* The route from south of the Dead Sea to Hebron.

Elath. The modern Akabah.

Ezion-geber. Also mentioned in I Kings IX, 26 as being in the vicinity of Elath and "on the shore of the Red Sea, in the land of Edom." A fleet which Jehoshaphat had built was wrecked there (I Kings XXII, 48).

The word *Ezion-geber* is followed by a Massoretic note, known as "a break in the middle of the verse," which indicates that a new paragraph begins with the second half of the verse.

8–12. On the Border of Moab

wilderness. The Heb. מדבר does not always mean "a desert." It often denotes, as the etymology of the word implies, "a place where cattle is driven to pasture," uncultivated land. To the east of Moab there is a stretch of moors. "Israel kept so far east, not only to avoid the fertile and settled districts of Edom and Moab, but so as not to have to cross the lower stretches of the great canyon between Edom and Moab. These lower stretches are deep, the sides steep, and the roads over them difficult for caravans. The route of Hajj, apparently that of Israel, crosses the much shallower head of this wady on the desert border. Once over it, they were in the wilderness east of Moab" (G. A. Smith).

also dwelt in Seir aforetime, but the children of Esau succeeded them; and they destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.) 13. Now rise up, and get you over the brook Zered. And we went over the brook Zered. 14. And the days in which we came from Kadesh-barnea, until we were come over the brook Zered, were thirty and eight years; until all the generation of the men of war were consumed from the midst of the camp, as the LORD sware unto them. 15. Moreover the hand of the LORD was against them, to destroy them from the midst of the camp, until they were consumed.

16. So it came to pass, when all the men of war were consumed and dead from among the people, 17. that the LORD spake unto me, saying, 18. Thou art this day to pass over Ar, the border of Moab: 19. and when thou comest nigh over against the children of Ammon, vex them not, nor contend with them: for I will not give thee of the land of the children of Ammon for a possession: because I have given it unto the

15. *was against them.* The generation of murmurers did not perish entirely from natural causes. God hastened their annihilation, so as to enable their children to pass over the Jordan.

16–25. AMMONITES AND AMORITES

19. *children of Ammon.* Inhabited the district between the Arnon and Jabbok, the tributaries of the Jordan.

עֵשָׂו יֵרָשׁוֹם וַיֵּשְׁבוּ תַּחְתָּם כַּאֲשֶׁר
עָשָׂה יִשְׂרָאֵל לְאֶרֶץ יְרֻשָּׁתוֹ אֲשֶׁר־נָתַן יְהוָה לָהֶם׃ עַתָּה 13
קֻמוּ וְעִבְרוּ לָכֶם אֶת־נַחַל זָרֶד וַנַּעֲבֹר אֶת־נַחַל זָרֶד׃
וְהַיָּמִים אֲשֶׁר־הָלַכְנוּ | מִקָּדֵשׁ בַּרְנֵעַ עַד אֲשֶׁר־עָבַרְנוּ אֶת־ 14
נַחַל זָרֶד שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה עַד־תֹּם כָּל־הַדּוֹר אַנְשֵׁי
מו הַמִּלְחָמָה מִקֶּרֶב הַמַּחֲנֶה כַּאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם׃ וְגַם
יַד־יְהוָה הָיְתָה בָּם לְהָמֵם מִקֶּרֶב הַמַּחֲנֶה עַד תֻּמָּם׃
וַיְהִי כַּאֲשֶׁר־תַּמּוּ כָּל־אַנְשֵׁי הַמִּלְחָמָה לָמוּת מִקֶּרֶב הָעָם׃ 16
ס וַיְדַבֵּר יְהוָה אֵלַי לֵאמֹר׃ אַתָּה עֹבֵר הַיּוֹם אֶת־גְּבוּל 17
מוֹאָב אֶת־עָר׃ וְקָרַבְתָּ מוּל בְּנֵי עַמּוֹן אַל־תְּצֻרֵם וְאַל־ 19

their religion and most of their literature. This ancient race, who were in the country of Seir as early as the time of Abraham, must have exerted a considerable influence on the Hebrews."

succeeded them. Rashi notes that the verb is unexpectedly in the imperfect tense and implies, "continued to dispossess them"; *i.e.* gradually dispossessed them.

as Israel did. Refers to the conquest of trans-Jordanic territory (Num. XXXII).

13–15. The Crossing of Zered

This was an important step: hence the mention of the time that had elapsed since Israel left Kadesh, and also that now the doom passed on the men of war because of their murmuring had exhausted itself. Since this doom was no longer resting on their efforts, the people could with every expectation of the Divine help go forward to the conquest of the new country (Welch).

13. *brook.* A torrent-valley—the hollow between hills that is usually dry in summer, but a fast-rushing torrent in the rainy season—a wady.

Zered. See Num. XXI, 12.

14. *the* LORD *sware unto them.* See Num. XIV, 21f.

children of Lot for a possession. 20. (That also is accounted a land of Rephaim: Rephaim dwelt therein aforetime; but the Ammonites call them Zamzummim; 21. a people great, and many, and tall, as the Anakim; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: 22. as he did for the children of Esau, which dwell in Seir, when he destroyed the Horites from before them; and they succeeded them, and dwelt in their stead even unto this day: 23. and the Avvim which dwelt in villages as far as Gaza, the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their stead.) 24. Rise ye up, take your journey, and pass over the valley of Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle. 25. This day will I begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who shall hear the report of thee, and shall tremble, and be in anguish because of thee.

26. And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with

26–37. VICTORY OVER SIHON

26. *Kedemoth.* The precise site is unknown, but probably somewhere near the upper course of the Arnon. The name occurs later as that of a Levitical city in the territory of Reuben; Josh. XIII, 18.

with words of peace. *i.e.* messengers with proposals for a peaceful passage through his land, and undertaking to pay for such provisions as would be required; cf. Num. XXI, 21f.

כ לוט נתתיה ירשה: אֶרֶץ־רְפָאִים תֵּחָשֵׁב אַף־הִוא רְפָאִים
21 יָשְׁבוּ־בָהּ לְפָנִים וְהָעַמֹּנִים יִקְרְאוּ לָהֶם זַמְזֻמִּים: עַם גָּדוֹל
וְרַב וָרָם כָּעֲנָקִים וַיַּשְׁמִידֵם יְהוָה מִפְּנֵיהֶם וַיִּירָשֵׁם וַיֵּשְׁבוּ
22 תַּחְתָּם: כַּאֲשֶׁר עָשָׂה לִבְנֵי עֵשָׂו הַיֹּשְׁבִים בְּשֵׂעִיר אֲשֶׁר
הִשְׁמִיד אֶת־הַחֹרִי מִפְּנֵיהֶם וַיִּירָשֵׁם וַיֵּשְׁבוּ תַּחְתָּם עַד הַיּוֹם
23 הַזֶּה: וְהָעַוִּים הַיֹּשְׁבִים בַּחֲצֵרִים עַד־עַזָּה כַּפְתֹרִים הַיֹּצְאִים
24 מִכַּפְתֹּר הִשְׁמִידֵם וַיֵּשְׁבוּ תַּחְתָּם: קוּמוּ סְּעוּ וְעִבְרוּ אֶת־
נַחַל אַרְנֹן רְאֵה נָתַתִּי בְיָדְךָ אֶת־סִיחֹן מֶלֶךְ־חֶשְׁבּוֹן הָאֱמֹרִי
כה וְאֶת־אַרְצוֹ הָחֵל רָשׁ וְהִתְגָּר בּוֹ מִלְחָמָה: הַיּוֹם הַזֶּה אָחֵל
תֵּת פַּחְדְּךָ וְיִרְאָתְךָ עַל־פְּנֵי הָעַמִּים תַּחַת כָּל־הַשָּׁמַיִם
26 אֲשֶׁר יִשְׁמְעוּן שִׁמְעֲךָ וְרָגְזוּ וְחָלוּ מִפָּנֶיךָ: וָאֶשְׁלַח מַלְאָכִים
מִמִּדְבַּר קְדֵמוֹת אֶל־סִיחֹן מֶלֶךְ חֶשְׁבּוֹן דִּבְרֵי שָׁלוֹם

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v. 24. סמך דנשה

20–23. Another archaeological note.

20. *Zamzummim.* Nothing is known of them. Their name is held by some to be formed on the analogy of the Greek "barbaroi," as a people whose speech sounded uncouth; in Arabic *zamzamah* is a distant, confused sound (G. A. Smith).

23. *Avvim.* Only mentioned again in Josh. XIII, 3f, as a Philistine people.

Caphtor. *i.e.* Crete; see Gen. x, 14.

24. *rise ye up.* This verse is the continuation of *v.* 19. From Num. XXI, 26 we learn that Heshbon and the surrounding territory had belonged to the Moabites, from whom it had been wrested by Sihon.

25. *this day.* *i.e.* the day the Israelites cross the Arnon to start on the conquest of Canaan.

under the whole heaven. An oratorical overstatement occurring several times in Scripture.

words of peace, saying, 27. Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. 28. Thou shalt sell me food for money, that I may eat; and give me water for money, that I may drink: only let me pass through on my feet; 29. as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me; until I shall pass over Jordan into the land which the LORD our God giveth us. 30. But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as at this day.*vi 31. And the LORD said unto me, Behold, I have begun to deliver up Sihon and his land before thee: begin to possess, that thou mayest inherit his land. 32. Then Sihon came out against us, he and all his people, unto battle at Jahaz. 33. And the LORD our God delivered him up before us; and we smote him, and his sons, and all his people. 34. And we took all his cities at that time,

32. *unto battle.* See Num. XXI, 23.

34. *devoted.* Heb. "treated as *herem*"; *i.e.* placed them under the ban of extermination. Such was the rule of warfare in the days of old, when war was a sacred act. The ruthlessness of those methods is as hideous to us to-day as war itself will—we hope and pray—be to the men and women of the future. And if it is the wholesale nature of the destruction that especially shocks our moral judgment, it is well for us to consider that in the next World War it is especially the defenceless population that will be exposed to annihilation. For the ban in connection with the Canaanites, see on XX, 18.

27 לֵאמֹר: אֶעְבְּרָה בְאַרְצֶךָ בַּדֶּרֶךְ בַּדֶּרֶךְ אֵלֵךְ לֹא אָסוּר
28 יָמִין וּשְׂמֹאוֹל: אָכֶל בַּכֶּסֶף תַּשְׁבִּרֵנִי וְאָכַלְתִּי וּמַיִם בַּכֶּסֶף
29 תִּתֶּן־לִי וְשָׁתִיתִי רַק אֶעְבְּרָה בְרַגְלָי: כַּאֲשֶׁר עָשׂוּ־לִי בְּנֵי
עֵשָׂו הַיֹּשְׁבִים בְּשֵׂעִיר וְהַמּוֹאָבִים הַיֹּשְׁבִים בְּעָר עַד אֲשֶׁר־
אֶעֱבֹר אֶת־הַיַּרְדֵּן אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נֹתֵן לָנוּ:
ל וְלֹא אָבָה סִיחֹן מֶלֶךְ חֶשְׁבּוֹן הַעֲבִרֵנוּ בּוֹ כִּי־הִקְשָׁה יְהוָה
אֱלֹהֶיךָ אֶת־רוּחוֹ וְאִמֵּץ אֶת־לְבָבוֹ לְמַעַן תִּתּוֹ בְיָדְךָ כַּיּוֹם
ששי 31 הַזֶּה: ס וַיֹּאמֶר יְהוָה אֵלַי רְאֵה הַחִלֹּתִי תֵּת לְפָנֶיךָ
32 אֶת־סִיחֹן וְאֶת־אַרְצוֹ הָחֵל רָשׁ לָרֶשֶׁת אֶת־אַרְצוֹ: וַיֵּצֵא
33 סִיחֹן לִקְרָאתֵנוּ הוּא וְכָל־עַמּוֹ לַמִּלְחָמָה יָהְצָה: וַיִּתְּנֵהוּ
יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ וַנַּךְ אֹתוֹ וְאֶת־בָּנָיו וְאֶת־כָּל־עַמּוֹ:
34 וַנִּלְכֹּד אֶת־כָּל־עָרָיו בָּעֵת הַהִוא וַנַּחֲרֵם אֶת־כָּל־עִיר מְתִם

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v. 27. מלא ואין v. 33. בתי ק

27. *by the high way.* The Heb. is, "by the way, by the way;" *i.e.* by the appointed road and nowhere else. In Num. xxi, 22 the phrase is "by the king's high way."

29. *as the children of Esau . . . did unto me.* As distinct from the kingdom of Edom; see on *v.* 4.

30. *hardened his spirit.* Similar to the phrase used of Pharaoh; see note on Exod. vii, 3. "The meaning is, As God rules all, so to Him must be traced all that happens in the world. In some sense all acts, whether good or bad, all agencies, whether beneficent or destructive, have their source and derive their power from Him. But nevertheless men have moral responsibility for their acts, and are fully and justly conscious of ill-desert. It is to be noted that God is never said to harden the heart of a good man. It is always those who are guilty of acts of evil-doing upon whom this works" (Harper).

obstinate. Heb. "strong."

as at this day. As it has happened this day; *i.e.* as experience has now shown.

31. *I have begun.* Sihon's refusal was the beginning of God's move to give Israel his country.

and devoted every inhabited city, with the women and the little ones; we left none remaining: 35. only the cattle we took for a prey unto ourselves, with the spoil of the cities which we had taken. 36. From Aroer, which is on the edge of the valley of Arnon, and from the city that is in the valley, even unto Gilead, there was not a city too high for us: the LORD our God delivered up all before us: 37. only to the land of the children of Ammon thou camest not near; all the side of the river Jabbok, and the cities of the hill country, and wheresoever the LORD our God forbad us.

CHAPTER III

3 1. Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, unto battle at Edrei. 2. And the LORD said unto me, Fear him not: for I have delivered him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. 3. So the LORD our God delivered into our hand Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. 4. And we took all his cities at that time; there was not a city which we took not from them; threescore cities, all the region of Argob, the kingdom

than Sihon, belonging as he did to the race of giants.

3. *none was left to him.* See on II, 34.

לה וְהַנָּשִׁים וְהַטָּף לֹא הִשְׁאַרְנוּ שָׂרִיד: רַק הַבְּהֵמָה בָּזַזְנוּ
36 לָנוּ וּשְׁלַל הֶעָרִים אֲשֶׁר לָכָדְנוּ: מֵעֲרֹעֵר אֲשֶׁר עַל־שְׂפַת־
נַחַל אַרְנֹן וְהָעִיר אֲשֶׁר־בַּנַּחַל וְעַד־הַגִּלְעָד לֹא הָיְתָה קִרְיָה
אֲשֶׁר שָׂגְבָה מִמֶּנּוּ אֶת־הַכֹּל נָתַן יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ:
37 רַק אֶל־אֶרֶץ בְּנֵי־עַמּוֹן לֹא קָרָבְתָּ כָּל־יַד נַחַל יַבֹּק וְעָרֵי
הָהָר וְכֹל אֲשֶׁר־צִוָּה יְהוָה אֱלֹהֵינוּ:

Cap. III. ג

ג א וַנֵּפֶן וַנַּעַל דֶּרֶךְ הַבָּשָׁן וַיֵּצֵא עוֹג מֶלֶךְ־הַבָּשָׁן לִקְרָאתֵנוּ
2 הוּא וְכָל־עַמּוֹ לַמִּלְחָמָה אֶדְרֶעִי: וַיֹּאמֶר יְהוָה אֵלַי אַל־
תִּירָא אֹתוֹ כִּי בְיָדְךָ נָתַתִּי אֹתוֹ וְאֶת־כָּל־עַמּוֹ וְאֶת־אַרְצוֹ
וְעָשִׂיתָ לּוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב
3 בְּחֶשְׁבּוֹן: וַיִּתֵּן יְהוָה אֱלֹהֵינוּ בְּיָדֵנוּ גַּם אֶת־עוֹג מֶלֶךְ־
הַבָּשָׁן וְאֶת־כָּל־עַמּוֹ וַנַּכֵּהוּ עַד־בִּלְתִּי הִשְׁאִיר־לוֹ שָׂרִיד:
4 וַנִּלְכֹּד אֶת־כָּל־עָרָיו בָּעֵת הַהִוא לֹא הָיְתָה קִרְיָה אֲשֶׁר
לֹא־לָקַחְנוּ מֵאִתָּם שִׁשִּׁים עִיר כָּל־חֶבֶל אַרְגֹּב מַמְלֶכֶת

36. *the city.* The capital, Ar ; cf. on *v.* 9.

37. *thou camest not near.* In accordance with the warning in *v.* 19.

forbad us. The Heb. is " commanded us," and the words " not to conquer " are understood ; as in IV, 23.

Chapter III, 1–7. Further Victories

The Israelite hosts, advancing northwards towards Bashan, encounter and defeat Og and conquer his cities.

1. *and went up.* This phrase denotes travelling northward, since there is an almost continuous ascent from South to North (Rashi).

Bashan. The fertile district north of Gilead ; see on *v.* 10.

Og. See Num. XXI, 33f.

2. *fear him not.* Og was a more formidable opponent

of Og in Bashan. 5. All these were cities fenced with high walls, gates, and bars; beside the unwalled towns a great many. 6. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying every inhabited city, with the women and the little ones. 7. But all the cattle, and the spoil of the cities, we took for a prey unto ourselves. 8. And we took the land at that time out of the hand of the two kings of the Amorites that were beyond Jordan, from the valley of Arnon unto mount Hermon; 9. (which Hermon the Sidonians call Sirion, and the Amorites call it Senir;) 10. all the cities of the table land, and all Gilead, and all Bashan, unto Salecah and Edrei, cities of the kingdom of Og in Bashan. 11. (For only Og king of Bashan remained of the remnant of the Rephaim; behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a

10. *table land.* The Plateau of Moab.

Gilead. The rough and rugged, yet picturesque, hill-country bounded on the west, by the Jordan; on the north, by the deep glen of the Yarmuk; on the south, by the valley of Heshbon; and on the east, melting away gradually into the high plateau of Arabia.

Salecah. On the extreme south-east corner of Bashan, situated on very high ground and forming a natural fortress.

11. *for only Og.* This explains why the Israelites were able to enter into possession of the territory. With the death of Og, the formidable race of Rephaim came to an end.

bedstead. This is the meaning which the word has in the Bible. In Aramaic the word signifies "coffin"; hence

ה עוג בבשן׃ כל־אלה ערים בצרת חומה גבהה דלתים
ו ובריח לבד מערי הפרזי הרבה מאד׃ ונחרם אותם
כאשר עשינו לסיחן מלך חשבון החרם כל־עיר מתם
ז הנשים והטף׃ וכל־הבהמה ושלל הערים בזונו לנו׃
ח ונקח בעת ההוא את־הארץ מיד שני מלכי האמרי
ט אשר בעבר הירדן מנחל ארנן עד־הר חרמון׃ צידנים
י יקראו לחרמון שרין והאמרי יקראו־לו שניר׃ כל ערי
המישר וכל־הגלעד וכל־הבשן עד־סלכה ואדרעי ערי
יא ממלכת עוג בבשן׃ כי רק־עוג מלך הבשן נשאר מיתר
הרפאים הנה ערשו ערש ברזל הלה הוא ברבת בני
עמון תשע אמות ארכה וארבע אמות רחבה באמת־

ה. כתיב בהיא

4. *region of Argob.* Probably identical with the modern el-Leja, south of Damascus, and east of Lake Tiberias.

5. *gates.* The Heb. is in the dual, "double gates," an indication of the strength of the doors to keep out the enemy.

and bars. The Heb. is in the singular; and there is no reason why it should not be so rendered. Each city had a double gate, with a bar across it when closed.

unwalled towns. Or, "country towns."

8–17. Allotment of the Conquered Land

8. *two kings of the Amorites.* Sihon and Og.

9. *Sirion . . . Senir.* An archaeological note. "The several names in the Text, as also that of Sion (Deut. iv, 48), are all descriptive. Rising with its grey snow-capped cone to a height of about 9,500 feet, it is visible from most parts of the Promised Land, and even from the depths of the Jordan Valley and the shores of the Dead Sea. Hence it was *Sion*, the up-raised; or *Hermon*, the lofty peak; or *Senir*, and *Sirion*, the glittering 'breastplate' of ice; or above all *Lebanon* the 'Mont Blanc' of Palestine, the 'White Mountain' of ancient times" (Stanley).

man.) 12. And this land we took in possession at that time: from Aroer, which is by the valley of Arnon, and half the hill country of Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites: 13. and the rest of Gilead, and all Bashan, the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob. (All that Bashan is called the land of Rephaim. 14. Jair the son of Manasseh took all the region of Argob, unto the border of the Geshurites and the Maacathites; and called them, even Bashan, after his own name, Havvoth-jair, unto this day.)*vii 15. And I gave Gilead unto Machir. 16. And unto the Reubenites and unto the Gadites I gave from Gilead even unto the valley of Arnon, the middle of the valley, for a border thereof; even unto the river Jabbok, which is the border of the children of Ammon; 17. the Arabah also, and Jordan

Havvoth-jair. Tent-villages, each being the homestead of a clan; for the meaning of *havva*, see *Genesis*, p. 31.

14. *unto this day.* Until now.

15. *Gilead.* From the context it is clear that the northern half of Gilead is meant.

Machir. See Num. XXXII, 40. The name seems to be used here to denote the half-tribe of Manasseh that had its habitation beyond the Jordan.

16. *unto the Reubenites.* This and the following *v.* are a repetition of *v.* 12 with greater detail of definition.

for a border. i.e. the stream passing through the valley being the boundary.

river Jabbok. The upper part of this river is the western boundary of the territory of the Ammonites.

17. *Arabah.* See on I, 1.

12 אִישׁ: וְאֶת־הָאָרֶץ הַזֹּאת יָרַשְׁנוּ בָּעֵת הַהִוא מֵעֲרֹעֵר
אֲשֶׁר־עַל־נַחַל אַרְנֹן וַחֲצִי הַר־הַגִּלְעָד וְעָרָיו נָתַתִּי לָרְאוּבֵנִי
13 וְלַגָּדִי: וְיֶתֶר הַגִּלְעָד וְכָל־הַבָּשָׁן מַמְלֶכֶת עוֹג נָתַתִּי לַחֲצִי
שֵׁבֶט הַמְנַשֶּׁה כֹּל חֶבֶל הָאַרְגֹּב לְכָל־הַבָּשָׁן הַהִוא יִקָּרֵא
14 אֶרֶץ רְפָאִים: יָאִיר בֶּן־מְנַשֶּׁה לָקַח אֶת־כָּל־חֶבֶל אַרְגֹּב
עַד־גְּבוּל הַגְּשׁוּרִי וְהַמַּעֲכָתִי וַיִּקְרָא אֹתָם עַל־שְׁמוֹ אֶת־
שביעי טו הַבָּשָׁן חַוֹּת יָאִיר עַד הַיּוֹם הַזֶּה: וּלְמָכִיר נָתַתִּי אֶת־הַגִּלְעָד:
16 וְלָרְאוּבֵנִי וְלַגָּדִי נָתַתִּי מִן־הַגִּלְעָד וְעַד־נַחַל אַרְנֹן תּוֹךְ
17 הַנַּחַל וּגְבֻל וְעַד יַבֹּק הַנַּחַל גְּבוּל בְּנֵי עַמּוֹן: וְהָעֲרָבָה־

there are some who suppose that what is here meant is the king's sarcophagus. Some sites in Eastern Palestine are strewn with stone-coffins. However, the Biblical Hebrew for sarcophagus is always ארון. The bedstead is mentioned in order to indicate the huge size of Og; and it is not improbable that his bed would have been preserved as a curiosity.

Rabbah. The capital of the Ammonites, called in Roman times Philadelphia. Its site was by the Jabbok, 25 miles north-east of the upper end of the Dead Sea.

the cubit of a man. An ordinary cubit, the length of which was about 18 inches. This does not necessarily mean that the height of Og was nine cubits, as the bed is always longer than the man who occupies it.

12. *this land.* From the valley of Arnon unto Mount Hermon.

Aroer. See on II, 36.

13. *the rest of Gilead.* *i.e.* the part north of Jabbok.

14. *Jair.* See Num. XXXII, 41.

son. Here used, as frequently in the Bible, in the sense of "descendant." In I Chron. II, 21f, he is said to be the great-grandson of Manasseh's son Machir.

Geshurites and the Maacathites. Two Aramean tribes; cf. Gen. XXII, 24, II, Sam, XV, 8.

after his own name. See Num. XXXII, 41.

for a border thereof, from Chinnereth even unto the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.

18. And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all the men of valour. 19. But your wives, and your little ones, and your cattle, (I know that ye have much cattle,) shall abide in your cities which I have given you ;*m 20. until the LORD give rest unto your brethren, as unto you, and they also possess the land which the LORD your God giveth them beyond Jordan: then shall ye return every man unto his possession, which I have given you. 21. And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou goest over. 22. Ye shall not fear them: for the LORD your God, he it is that fighteth for you.

For the Lesson from the Prophets, Isaiah, I, 1–27, *see* The Haftorahs, p. 464.

For the Blessings before and after the Haftorah, see p. 460.

וְהַיַּרְדֵּן וּגְבֻל מִכִּנֶּרֶת וְעַד יָם הָעֲרָבָה יָם הַמֶּלַח תַּחַת
18 אַשְׁדֹּת הַפִּסְגָּה מִזְרָחָה: וָאֲצַו אֶתְכֶם בָּעֵת הַהִוא לֵאמֹר
יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ חֲלוּצִים
19 תַּעַבְרוּ לִפְנֵי אֲחֵיכֶם בְּנֵי־יִשְׂרָאֵל כָּל־בְּנֵי־חָיִל: רַק
נְשֵׁיכֶם וְטַפְּכֶם וּמִקְנֵכֶם יָדַעְתִּי כִּי־מִקְנֶה רַב לָכֶם יֵשְׁבוּ
מפטיר כ בְּעָרֵיכֶם אֲשֶׁר נָתַתִּי לָכֶם: עַד אֲשֶׁר־יָנִיחַ יְהוָה לַאֲחֵיכֶם
כָּכֶם וְיֵרְשׁוּ גַם־הֵם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נֹתֵן
לָהֶם בְּעֵבֶר הַיַּרְדֵּן וְשַׁבְתֶּם אִישׁ לִירֻשָּׁתוֹ אֲשֶׁר נָתַתִּי
21 לָכֶם: וְאֶת־יְהוֹשֻׁעַ צִוִּיתִי בָּעֵת הַהִוא לֵאמֹר עֵינֶיךָ
הָרֹאֹת אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לִשְׁנֵי הַמְּלָכִים
הָאֵלֶּה כֵּן־יַעֲשֶׂה יְהוָה לְכָל־הַמַּמְלָכוֹת אֲשֶׁר אַתָּה
22 עֹבֵר שָׁמָּה: לֹא תִירָאוּם כִּי יְהוָה אֱלֹהֵיכֶם הוּא
הַנִּלְחָם לָכֶם:

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v. 20. סבירן לכם

Chinnereth. The city (see Josh. xi, 2) named after the Lake of Kinnereth, known to-day as Lake Tiberias.

the Salt Sea. The Dead Sea; see Gen. xiv, 3.

slopes. Or, "springs."

Pisgah. See on xxxiv, 1.

18. *commanded you.* Moses addresses himself to the two and a half tribes.

pass over armed. See Num. xxxii.

20. *beyond Jordan.* Unlike the same phrase in i, 1, here it denotes the *western* side of the river.

21. *I commanded Joshua.* This is not mentioned in Num. xxxii, as not being relevant to the incident which that chapter relates.

II. VA-ETHCHANAN

3 23. And I besought the LORD at that time, saying, 24. O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy strong hand: for what god is there in heaven or in earth, that can do according to thy works, and according to thy mighty acts? 25. Let me go over, I pray thee, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

as one compact mountain mass—a thing of surpassing beauty to his mind; cf. XI, 11. The three great landmarks in his life were all connected with mountains. Horeb, where he was called to be the Leader of his people; Sinai, whence issued forth the Divine Proclamation for all time of the Law of conduct; and Nebo, the peak from which he was to behold the Promised Land from afar.

Throughout the Hebrew Scriptures we find a deep love of mountains and mountain scenery. The Rabbis even introduced a special Blessing to be recited on beholding lofty mountains; Authorised Prayer Book p. 290. All this is something quite exceptional in the Ancient World. No Greek could have written Psalm CXXI, *I will lift up mine eyes unto the hills;* and no Roman could have exclaimed with the Prophet, *Hear, O ye mountains, the* LORD's *controversy, and ye enduring foundations of the earth* (Micah VI). "The Greeks cared nothing for their native ranges; and the Romans were disgustingly practical, and regarded the Alps as an inconvenient barrier to conquest and commerce" (A. Lunn). Ruskin, who is supreme in modern times among the revealers of the glory and mystery of mountain landscape, largely drew his inspiration from the Hebrew Bible, which his mother taught him to read daily.

Lebanon. In the clear air of Palestine, the summit of Lebanon, the most prominent of all the mountains in Syria and Palestine, is visible from the plains of Moab.

ס ס ס מה 45

ג 23 וָאֶתְחַנַּן אֶל־יְהוָה בָּעֵת הַהִוא לֵאמֹר: 24 אֲדֹנָי יֱהוִה אַתָּה
הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גָּדְלְךָ וְאֶת־יָדְךָ הַחֲזָקָה
אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ
כה וְכִגְבוּרֹתֶךָ: אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר
26 בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן: וַיִּתְעַבֵּר יְהוָה בִּי

II. VA-ETHCHANAN

(Chapters III, 23–VII, 11)

III, 23–IV, 40. Moses' First Discourse—Continued

23–29. Moses' Prayer and Its Rejection

The signs of God's favour to His people, shown in the victories over the Amorite kings, stirred the personal hope of Moses that he too might see "the good land that is beyond Jordan." But it was not to be. He might *view* the land, but he would never cross there. He was to commit the future to Joshua, his successor.

23. *I besought.* He does not base his request on his life of service to Israel, but begs it as an act of grace on the part of God (Rashi).

24. *begun to shew.* He yearned to see the *consummation* of the Divine promise.

25. *let me go over.* Not as Leader, but as one in the ranks, to whom the Divine decree might not apply. Hence, "I besought the Lord *at that time*" (*v.* 23); *i.e.* after he had appointed Joshua as his successor (Malbim).

beyond Jordan. Here, as in *v.* 20 above referring to Western Palestine.

that goodly mountain. i.e. that goodly mountain-land. From where Moses stood the whole of W. Palestine appeared

26. But the LORD was wroth with me for your sakes, and hearkened not unto me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. 27. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold with thine eyes: for thou shalt not go over this Jordan. 28. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. 29. So we abode in the valley over against Beth-peor.

CHAPTER IV

4 1. And now, O Israel, hearken unto the statutes

would inevitably be followed by exile. Nevertheless, even in exile, if they sought God in contrition and repentance, they would find Him. Moses concludes with an appeal to their experience of the uniqueness of their God, and pleads for whole-hearted obedience of Him.

1–4. An appeal to their experience that should have taught them the disastrous consequences of disobedience. As to the idea of reward and punishment which pervades this and the succeeding chapters, see on XI, 13.

1. *hearken.* Heb. שמע; understand, take to heart.

statutes. lit. "engraved decrees"; originally referring to enactments passed by an authoritative body, engraven upon a stone tablet, and exposed in public for the information and guidance of the people. According to the Traditional explanation, *chukkim* are the precepts the reason for the observance of which is withheld from us; such as the prohibition of swine's flesh. One of their main objects is to inculcate discipline and obedience in the heart of every member of the Holy People. "To obey is better than sacrifice" (I Sam. XV, 22).

לְמַעַנְכֶם וְלֹא שָׁמַע אֵלַי וַיֹּאמֶר יְהוָה אֵלַי רַב־לָךְ אַל־
27 תּוֹסֶף דַּבֵּר אֵלַי עוֹד בַּדָּבָר הַזֶּה: עֲלֵה רֹאשׁ הַפִּסְגָּה וְשָׂא
עֵינֶיךָ יָמָּה וְצָפֹנָה וְתֵימָנָה וּמִזְרָחָה וּרְאֵה בְעֵינֶיךָ כִּי־לֹא
28 תַעֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה: וְצַו אֶת־יְהוֹשֻׁעַ וְחַזְּקֵהוּ וְאַמְּצֵהוּ
כִּי־הוּא יַעֲבֹר לִפְנֵי הָעָם הַזֶּה וְהוּא יַנְחִיל אוֹתָם אֶת־הָאָרֶץ
29 אֲשֶׁר תִּרְאֶה: וַנֵּשֶׁב בַּגָּיְא מוּל בֵּית פְּעוֹר: פ

Cap. IV. ד

ד א וְעַתָּה יִשְׂרָאֵל שְׁמַע אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים אֲשֶׁר

26. *for your sakes*. Heb. למענכם; the word is not the same as in I, 37 and is understood by Hirsch to mean *for your good*. "Had the unbelief of Moses gone unpunished, the people would have been hardened in their own transgression. For their sakes, therefore, it was impossible to overlook it." (Dummelow).

28. *charge*. lit. "command" him, to do what you may not do! He is to begin the carrying out of the instructions given in Num. XXVII, 19.

he shall go over. The *he* is emphatic.

29. *valley*. Glen or ravine.

Beth-peor. This *v*. ends the historical review in the First Discourse that began in I, 6. Accordingly the valley "over against Beth-peor" must define more closely the location mentioned in I, 5, "beyond Jordan, in the land of Moab."

Chapter IV, 1–40

The historical review in the preceding three chapters is now followed by an eloquent appeal not to forget what they had seen and heard at Horeb. The Divine Law, if obeyed, shall be their wisdom and understanding in the sight of the peoples. Let them remember the marvellous events at Horeb, and keep far from all idolatry. Idolatry

and unto the judgements, which I teach you, for to do them; that ye may live, and go in and possess the land which the LORD, the God of your fathers, giveth you. 2. Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I command you. 3. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from the midst of thee. 4. But ye that did cleave unto the LORD your God are alive every one of you this day.*ii

or make it more palatable to human selfishness and desire" (Dillmann). That, however, does not imply that the enactments of the Mosaic code could never be added to or modified as new conditions warranted the change, provided all such modifications were not proclaimed as new revelations from on High (Joseph Karo). "Israel was not to invent additions to the laws, nor arbitrarily diminish them; e.g. using five species, instead of four, in observing the command of the Lulav, or placing five fringes on a Tallis" (Rashi); see on XIII, 1.

3–4. These verses are to be linked on to *v.* 1, as providing evidence that faithfulness to the Torah spells life, whereas rebellion brings death in its train.

3. *Baal-Peor.* The heathen deity worshipped in Peor (cf. III, 29) with loathsome rites; see Num. XXV, 1f.

4. *ye that did cleave.* Or, "ye that cleave." The Heb. דבק is used in connection with whole-souled, disinterested love; e.g. to describe Jonathan's loyal affection for David. This *v.* has been taken over into the Liturgy, and is recited immediately before the Reading of the Law in the synagogue.

אֲנֹכִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תִּחְיוּ וּבָאתֶם וִירִשְׁתֶּם
2 אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נֹתֵן לָכֶם: לֹא
תֹסִפוּ עַל־הַדָּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם וְלֹא תִגְרְעוּ
מִמֶּנּוּ לִשְׁמֹר אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה
3 אֶתְכֶם: עֵינֵיכֶם הָרֹאוֹת אֵת אֲשֶׁר־עָשָׂה יְהוָה בְּבַעַל
פְּעוֹר כִּי כָל־הָאִישׁ אֲשֶׁר הָלַךְ אַחֲרֵי בַּעַל־פְּעוֹר הִשְׁמִידוֹ
4 יְהוָה אֱלֹהֶיךָ מִקִּרְבֶּךָּ: וְאַתֶּם הַדְּבֵקִים בַּיהוָה אֱלֹהֵיכֶם

judgements. Or, " ordinances " ; judicial decisions arrived at in connection with a matter which had not previously been adjudicated upon, such decisions remaining precedents for the future. The phrase חקים ומשפטים is a standing one in Deuteronomy, but always חקים comes *before* משפטים ; in order to indicate the basic importance of unquestioning obedience to the Divine Will.

which I teach. Heb. מלמד. The Jewish people have selected this teaching role of their Lawgiver as the holiest of all his activities, and speak of him not as King Moses, or, Moses the Prophet, but as *Mosheh Rabbenu,* " Moses our Teacher."

for to do them. This is the main purpose of the teaching. " Not learning, but doing is the principal thing " (Ethics of the Fathers).

that ye may live. " As a nation ! As a matter of fact Israel preserved its identity among the nations, and survived the influences which overwhelmed the religions of its neighbours, by its obedience. The Law was a fence about the people " (G. A. Smith) ; see on Lev. XVIII, 5.

the God of your fathers. The God who had promised the Patriarchs that the Land would come into the possession of their descendants, was now fulfilling that promise. The same God was imposing His commandments upon them, and would reward their fidelity and punish their disobedience in the years to come.

2. *ye shall not add.* " A warning against weakening the force of the Divine commandment by additions, omissions or explanations that would dilute its original meaning,

5. Behold, I have taught you statutes and judgements, even as the LORD my God commanded me, that ye should do so in the midst of the land whither ye go in to possess it. 6. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. 7. For what great nation is there, that hath God so nigh unto them, as the LORD our God is whensoever we call upon

But the aggrandisement of Israel was not an end in itself: it was to demonstrate to the children of men the Divine in Human History. The sudden rise to power of a horde of slaves, their well-government, prosperity and security, would attract attention. The peoples would ask, What is the secret of Israel's greatness? And, discovering that it rested upon fidelity to the Will of God, they might be induced to pay allegiance to the God of Israel. "We have here in substance the idea of the missionary purpose of Israel's existence" (Oettli); cf. I Kings x, 1–3; Isa. II, 1–3. This idea was developed, and frequently emphasised, in Prophetic and Rabbinic literature.

7. *so nigh unto them.* Israel's religion is unique because of the nearness of man to his Maker that it teaches. It proclaims, *No intermediary of any sort is required for the worshipper to approach his God in prayer.* "The LORD is nigh unto all them that call upon Him, to all that call upon Him in truth," is the teaching of the Psalmist. The Rabbis only deepened the teaching of Prophets and Psalmists on this head. The charge often brought against Judaism that it knows only a "distant God" is thus without any foundation.

שני ה חַיִּים כֻּלְּכֶם הַיּוֹם׃ רְאֵה ו לִמַּדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים
כַּאֲשֶׁר צִוַּנִי יְהוָה אֱלֹהָי לַעֲשׂוֹת כֵּן בְּקֶרֶב הָאָרֶץ אֲשֶׁר
6 אַתֶּם בָּאִים שָׁמָּה לְרִשְׁתָּהּ׃ וּשְׁמַרְתֶּם וַעֲשִׂיתֶם כִּי הִוא
חָכְמַתְכֶם וּבִינַתְכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּן אֵת
כָּל־הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עַם־חָכָם וְנָבוֹן הַגּוֹי
7 הַגָּדוֹל הַזֶּה׃ כִּי מִי־גוֹי גָּדוֹל אֲשֶׁר־לוֹ אֱלֹהִים קְרֹבִים

5–8. Israel's greatness and wisdom will be manifest in obedience of the Divine Commandment.

5. *I have taught you.* The past tense is somewhat strange after the participle used in *v.* 1. However, this was not the first occasion on which Moses had proclaimed the Divine enactments. He is now merely recapitulating. "When you reach the goal of your wanderings, remember that I have taught you statutes and judgements for you to observe in the midst of the land" (Nachmanides).

as the LORD *my God commanded me.* The Jewish teacher is *commanded* to teach the statutes and judgements to young and old in Israel (Hirsch). For many centuries it was held that teaching had to be *free*, without the taint of pecuniary remuneration. Hence the astounding phenomenon that the greatest Doctors of the Talmudic Academies were artisans and handicraftsmen, who eked out their living from these occupations. It was only under the stress of persecution and economic necessity that at last, in the 15th century, some rabbis were compelled to take salaries in compensation for the time which they otherwise might have devoted to find their sustenance.

6. *keep therefore and do them.* Better, *take ye heed to do them* (Koenig).

this. *i.e.* your faithful observance of the Divine commandments.

in the sight of the peoples. In the estimation of the peoples. So it actually came to pass both in the Ancient and Modern World. After Alexander's conquest of Asia, enlightened Greeks looked upon the Jews as "philosophers of the East," because of their unique monotheism (G. A. Smith).

him? 8. And what great nation is there, that hath statutes and judgements so righteous as all this law, which I set before you this day? 9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children; 10. the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Assemble me the people, and I will make them hear my words, that they may learn to fear me all the days that they live upon the earth, and that they may teach their children. 11. And ye came near and stood under the mountain; and the mountain burned

make them known unto thy children. A second command: These things must also be kept alive in the memory of posterity, so that future generations do not lose their spiritual identity and sink back into heathenism. This transcendent duty towards children and children's children is repeated with the utmost emphasis throughout Deuteronomy. Eventually such insistence on the sacred obligation of religious education led to the first efforts in the world's history to provide elementary instruction to *all* the children of the community: see p. 503. For the content of the religious education that should be accorded to each Jewish child, see p. 153.

10. *the day . . . in Horeb.* When Israel was consecrated as a "kingdom of priests." The twofold obligation is insisted upon: first, they are to learn God's Will and shape their lives in accordance therewith; secondly, to teach their children the Divine Will, so that they too may shape their lives in the light of that Will.

11. *under.* At the foot of (Onkelos, Biur).

8 אֵלָיו בַּיהוָה אֱלֹהֵינוּ בְּכָל־קָרְאֵנוּ אֵלָיו: וּמִי גּוֹי גָּדוֹל
אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים צַדִּיקִם כְּכֹל הַתּוֹרָה הַזֹּאת
9 אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם: רַק הִשָּׁמֶר לְךָ וּשְׁמֹר
נַפְשְׁךָ מְאֹד פֶּן־תִּשְׁכַּח אֶת־הַדְּבָרִים אֲשֶׁר־רָאוּ עֵינֶיךָ
וּפֶן־יָסוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי
בָנֶיךָ: יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בֶּאֱמֹר
יְהוָה אֵלַי הַקְהֶל־לִי אֶת־הָעָם וְאַשְׁמִעֵם אֶת־דְּבָרַי אֲשֶׁר
יִלְמְדוּן לְיִרְאָה אֹתִי כָּל־הַיָּמִים אֲשֶׁר הֵם חַיִּים עַל
11 הָאֲדָמָה וְאֶת־בְּנֵיהֶם יְלַמֵּדוּן: וַתִּקְרְבוּן וַתַּעַמְדוּן תַּחַת
הָהָר וְהָהָר בֹּעֵר בָּאֵשׁ עַד־לֵב הַשָּׁמַיִם חֹשֶׁךְ עָנָן וַעֲרָפֶל:

8. *what great nation is there, that hath statutes and judgements so righteous?* Israel's religion is likewise unique through the ethical character and righteousness of its laws for the government of human society. Cardinal Faulhaber, after reviewing the poor-laws, the rights of labour, and the administration of justice found in the Pentateuch, placed the following alternative before the Nazi detractors of the Hebrew Scriptures: either such laws are Divinely inspired, or they are the product of a people endowed above all other peoples with positive *genius* for ethical and social values! "The cradle of humanity," he declared, "is not in Greece; it is in Palestine. Those who do not regard these books as the word of God and as Divine revelation, must admit that Israel is the super-people in the history of the world!" For the tribute to Israel paid a generation before Faulhaber by Leo Tolstoy, see *Genesis*, p. 113.

9–24. "Lest ye forget" that the basic principle of God's Law is the spirituality of God and His abhorrence of all idolatrous representation of Him.

9. *keep thy soul diligently.* lit. "guard well thy life." The survival of the nation depends on Israel's memory of and loyalty to the Law of Sinai.

from thy heart. From thy memory; the "heart" being conceived as the seat of memory.

with fire unto the heart of heaven, with darkness, cloud, and thick darkness. 12. And the LORD spake unto you out of the midst of the fire : ye heard the voice of words, but ye saw no form ; only ye heard a voice. 13. And he declared unto you his covenant, which he commanded you to perform, even the ten commandments ; and he wrote them upon two tables of stone. 14. And the LORD commanded me at that time to teach you statutes and judgements, that ye might do them in the land whither ye go over to possess it. 15. Take ye therefore good heed unto yourselves ; for ye saw no manner of form on the day that the LORD spake unto you in Horeb out of the midst of the fire : 16. lest ye corrupt yourselves, and make you a graven image in the form of any figure, 17. the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the heaven, 18. the likeness of any thing that creepeth on the ground, the likeness of any fish that is

16. *corrupt yourselves.* Better, *deal corruptly* (AJ) ; act perniciously.

figure. The Heb. סמל is found in old Phoenician and Cypriote inscriptions in the sense of " statue."

17. *female.* How blasphemous and unnatural such a representation is to the Israelite mind can be gathered from the fact that the Heb. language does not even possess a *word* for " goddess ; " cf. I Kings XI, 5, where the Heb. for goddess is " god."

likeness of any beast. " All the great deities of the Northern Semites had their sacred animals, and were themselves worshipped in animal form, or in association with animal symbols, down to a late date " (W. Robertson Smith).

12 וַיְדַבֵּר יְהוָה אֲלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אַתֶּם
13 שֹׁמְעִים וּתְמוּנָה אֵינְכֶם רֹאִים זוּלָתִי קוֹל: וַיַּגֶּד לָכֶם
אֶת־בְּרִיתוֹ אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת עֲשֶׂרֶת הַדְּבָרִים
14 וַיִּכְתְּבֵם עַל־שְׁנֵי לֻחוֹת אֲבָנִים: וְאֹתִי צִוָּה יְהוָה בָּעֵת
הַהִוא לְלַמֵּד אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים לַעֲשֹׂתְכֶם אֹתָם
טו בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ: וְנִשְׁמַרְתֶּם
מְאֹד לְנַפְשֹׁתֵיכֶם כִּי לֹא רְאִיתֶם כָּל־תְּמוּנָה בְּיוֹם דִּבֶּר
16 יְהוָה אֲלֵיכֶם בְּחֹרֵב מִתּוֹךְ הָאֵשׁ: פֶּן־תַּשְׁחִתוּן וַעֲשִׂיתֶם
17 לָכֶם פֶּסֶל תְּמוּנַת כָּל־סָמֶל תַּבְנִית זָכָר אוֹ נְקֵבָה: תַּבְנִית
כָּל־בְּהֵמָה אֲשֶׁר בָּאָרֶץ תַּבְנִית כָּל־צִפּוֹר כָּנָף אֲשֶׁר תָּעוֹף
18 בַּשָּׁמָיִם: תַּבְנִית כָּל־רֹמֵשׂ בָּאֲדָמָה תַּבְנִית כָּל־דָּגָה אֲשֶׁר־

with darkness. Better, *amid darkness*, that surrounded the mountain below (Mendelssohn, Driver).

12. *ye saw no form.* Nothing to indicate a material body. He who was *heard* at Horeb was not *seen.*

13. *covenant.* Heb. *berith*; a compact of any kind between man and man (Gen. xxi, 32), and between God and man. Here the word is used for the conditions of the Covenant, the terms of the agreement made at Sinai, as binding on Israel; viz., the Ten Commandments.

two tables of stone. See Exod. xxiv, 12; xxxi, 18.

14. *and the* LORD *commanded me.* lit. "and me the LORD commanded"; *i.e.* to you He spake the Ten Commandments and these alone; but me He gave during those forty days on the Mount additional instruction for guidance of the Israelite's life throughout all time.

15. *for ye saw.* These words till the end of the *v.* are parenthetical. As no form of God was seen at the Revelation on Mt. Sinai, it follows that representing Him under any image is forbidden, as He is a spiritual Being who cannot be pictured under any image.

in the water under the earth: 19. and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which the LORD thy God hath divided unto all the peoples under

offering of heathens to be a glorification of God (see on Mal. 1, 11. *Genesis*, p. 474). Equally striking is the attitude of the Rabbis toward the heathen world. War had been declared against Canaanites not because of matters of dogma or ritual, but because of the savage cruelty and foul licentiousness of their lives and cult. But the Rabbis never regarded the heathens of their own day as on the same moral level with the Canaanites. Their contemporary heathens in the Roman and Persian Empires obeyed the laws of conduct which the Rabbis deemed vital to the existence of human society, the so-called "seven commandments given to the children of Noah" (see *Genesis*, p. 81). They wisely held that in their religious life these heathens merely followed the traditional worship which they had inherited from their fathers before them (מנהג אבותיהן בידיהן), and they could not therefore be held responsible for failure to reach a true notion of the Unity of God, בני נח לא נזהרו על השיתוף. Such followers of other faiths—they taught—were judged by God purely by their moral life. חסידי אומות העולם יש להם חלק לעולם הבא. "The righteous of all nations have a share in the world to come," and are heirs of immortality, alongside the righteous in Israel. A later Midrash proclaimed: "I call heaven and earth to witness that, whether it be Jew or heathen, man or woman, freeman or bondman—only according to their acts does the Divine spirit rest upon them." And in the darkest days of the Middle Ages, Solomon ibn Gabirol, the great philosopher and Synagogue hymn-writer, sang

> "Thou art the Lord,
> And all beings are Thy servants, Thy domain;
> And through those who serve idols vain
> Thine honour is not detracted from,
> *For they all aim to Thee to come.*"

This is probably the earliest enunciation of religious tolerance in Western Europe.

19 בַּמַּיִם מִתַּחַת לָאָרֶץ׃ וּפֶן־תִּשָּׂא עֵינֶיךָ הַשָּׁמַיְמָה וְרָאִיתָ
אֶת־הַשֶּׁמֶשׁ וְאֶת־הַיָּרֵחַ וְאֶת־הַכּוֹכָבִים כֹּל צְבָא הַשָּׁמַיִם
וְנִדַּחְתָּ וְהִשְׁתַּחֲוִיתָ לָהֶם וַעֲבַדְתָּם אֲשֶׁר חָלַק יְהוָה אֱלֹהֶיךָ
כ אֹתָם לְכֹל הָעַמִּים תַּחַת כָּל־הַשָּׁמָיִם׃ וְאֶתְכֶם לָקַח יְהוָה

18. *water under the earth.* The subterranean waters which, according to ancient theories of the universe, were the source of springs and rivers.

19. *and lest.* Still the continuation of *take ye therefore good heed* in *v.* 15.

lift up thine eyes unto heaven. The heavenly luminaries exercised a great fascination upon early man. "Astronomy and adoration entered the world together" (Martineau). The "host of heaven" was the dominant influence in Babylonian religion. The Egyptians also reverenced the sun, the moon, and the stars as symbols of deities. Associated with this worship was also the superstition that the heavenly bodies influenced the lives of mortals, a superstition which is not yet altogether extinct.

thou be drawn away. lit. "Thou sufferest thyself to be drawn away," by their wonderful beauty, their inexplicable movements, and their varied effects upon the world, to worship them.

hath divided. Better, *hath allotted* (Onkelos, AJ).

unto all the peoples. To be worshipped by them (some Talmud teachers, Rashbam, and Mendelssohn).

RELIGIOUS TOLERANCE

God had *suffered* the heathens to worship the sun, moon and stars as a stepping-stone to a higher stage of religious belief. That worship of the heathen nations thus forms part of God's guidance of humanity. But as for the Israelites, God had given them first-hand knowledge of Him through the medium of Revelation. It is for this reason that idolatry was *for them* an unpardonable offence; and everything that might seduce them from that Divine Revelation was to be ruthlessly destroyed. Hence the amazing tolerance shown by Judaism of all ages towards the followers of other cults, *so long as these were not steeped in immorality and crime.* Thus the Prophet Malachi declares even the sacrificial

the whole heaven. 20. But the LORD hath taken you, and brought you forth out of the iron furnace, out of Egypt, to be unto him a people of inheritance, as at this day. 21. Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: 22. but I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. 23. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image in the form of any thing which the LORD thy God hath forbidden thee. 24. For the LORD thy God is a devouring fire, a jealous God.

Hebrews.' Whereas thou, Moses, didst not always act thus. When the daughters of Jethro told their father, 'An Egyptian helped us,' thou wast silent and didst not contradict them. Therefore thou shalt not be buried in the Holy Land" (Midrash).

23. *take heed.* This *v.* is not a mere repetition of *v.* 15f. The fate meted out to Moses should make Israel the more grateful for God's goodness, and at the same time more heedful not to incur God's wrath.

hath forbidden thee. lit. "hath commanded thee", not to do (Rashi).

24. *a devouring fire.* Consuming whatever rouses His indignation.

A "JEALOUS" GOD

a jealous God. The Heb. *el kanna* means, "a zealous God," full of zeal for holiness and justice, to Whom man's doings and dealings are not a matter of indifference, but Who renders strict retribution for all idolatry and iniquity. It

וַיּוֹצִא אֶתְכֶם מִכּוּר הַבַּרְזֶל מִמִּצְרָיִם לִהְיוֹת לוֹ לְעַם נַחֲלָה
כַּיּוֹם הַזֶּה׃ 21 וַיהוָה הִתְאַנַּף־בִּי עַל־דִּבְרֵיכֶם וַיִּשָּׁבַע לְבִלְתִּי
עָבְרִי אֶת־הַיַּרְדֵּן וּלְבִלְתִּי־בֹא אֶל־הָאָרֶץ הַטּוֹבָה אֲשֶׁר
יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה׃ 22 כִּי אָנֹכִי מֵת בָּאָרֶץ הַזֹּאת
אֵינֶנִּי עֹבֵר אֶת־הַיַּרְדֵּן וְאַתֶּם עֹבְרִים וִירִשְׁתֶּם אֶת־הָאָרֶץ
הַטּוֹבָה הַזֹּאת׃ 23 הִשָּׁמְרוּ לָכֶם פֶּן־תִּשְׁכְּחוּ אֶת־בְּרִית יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר כָּרַת עִמָּכֶם וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת
כֹּל אֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ׃ 24 כִּי יְהוָה אֱלֹהֶיךָ אֵשׁ אֹכְלָה
הוּא אֵל קַנָּא׃ פ

סבירין כאשר v. 23.

20. *iron furnace.* One whose fire is fierce enough to melt iron—a symbol of intense suffering and bitter bondage.

a people of inheritance. Involving a relationship that is doubly inalienable. It cannot be renounced by Israel; "and that which cometh into your mind shall not be at all; in that ye say, We will be as the nations, as the families of the countries, to serve wood and stone. As I live, saith the LORD God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I be king over you" (Ezekiel xx, 32–33). Nor will God ever forsake Israel; "for the LORD will not forsake His people for His great name's sake; because it hath pleased the LORD to make you a people unto Himself" (I Sam. xii, 22).

as at this day. The same Heb. phrase as in ii, 30.

22. *in this land. He* is not to participate in the inheritance! The words tremble with suppressed emotion, and his soul is full of that thought.

I must not go over Jordan. lit. "I am not to go over Jordan." This clause seems unnecessary after, *I must die in this land.* Hence Rashi's comment, Not even my bones will be carried over Jordan to be laid to rest in the sacred soil, as will happen with the bones of Joseph. Lord of the Universe—Moses prayed—the bones of Joseph shall rest in the Holy Land, why then shall I not enter it? The Divine answer was, "Joseph always acknowledged himself a Hebrew, as it is said, 'I was stolen out of the land of the

25. When thou shalt beget children, and children's children, and ye shall have been long in the land, and shall corrupt yourselves, and make a graven image in the form of any thing, and shall do that which is evil in the sight of the LORD thy God, to provoke him to anger: 26. I call heaven and earth to witness against you

the friend of God, began his career, according to the legend, with breaking idols; and it is his particular glory to have been in opposition to the whole world" (Schechter).

25–31. RENEWED WARNING OF IDOLATRY: THREAT OF EXILE, WITH PROMISE OF GRACE ON REPENTANCE

Though they have been long in the land, exile would be their lot and they would be scattered among the peoples, if they fell away from the LORD. But even in those days of tribulation God's mercy would not forsake His people, if they turned to Him in true penitence. If they sought the LORD, they should find Him, and they would once again receive the tokens of His favour.

25. *ye shall have been long in the land.* And your long continuance results in a loss of vigour, due to unbroken peace and prosperity. "Prosperity sometimes acts like a narcotic, and sends the soul to sleep" (Dummelow). The Hebrew word is not וזקנתם "to grow old and increase in wisdom" (זקן, זה שקנה חכמה), but ונושנתם, lit. "to grow stale." They must not imagine that having dwelt for many centuries in Canaan, their tenure was now fixed, and they could neglect the conditions of the Covenant with impunity. (Benjamin Szold makes the opening words כי תוליד, "when thou shalt beget," to be equivalent to גם כי תוליד, "even when thou shalt beget").

corrupt yourselves. Better, *deal corruptly* (AJ).

do that which is evil. These words are explanatory of what precedes; viz., the making of images. Ibn Ezra explains them as signifying other offences—e.g. murder, impurity—which would provoke God.

26. *heaven and earth.* As abiding and outlasting the changes of human life.

כה כִּי־תוֹלִיד בָּנִים וּבְנֵי בָנִים וְנוֹשַׁנְתֶּם בָּאָרֶץ וְהִשְׁחַתֶּם
וַעֲשִׂיתֶם פֶּסֶל תְּמוּנַת כֹּל וַעֲשִׂיתֶם הָרַע בְּעֵינֵי יְהוָה־
26 אֱלֹהֶיךָ לְהַכְעִיסוֹ׃ הַעִידֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־

also means, "a jealous God." That may appear a startling description of God. It signifies that God claims the exclusive love of His children, their entire sincerity,—and complete self-surrender. He will not allow the veneration and loyalty due to Him alone to be shared with other objects of worship; see on Exod. xx, 5.

This conception of "a jealous God" saved Israel from going under in the days of ancient heathendom, as well as in the days of Greece and Rome. "None of the founders of the great heathen religions had any inkling of this idea of a *jealous* God, a God who would have 'none other gods,' a God of terrible Truth who would not tolerate any lurking belief in magic, witchcraft, or old customs, or any sacrificing to the god-king, or any trifling with the stern unity of things" (H. G. Wells).

Our fathers' realisation that truth can make no concession to untruth, nor enter into compromise with it, without self-surrender, is responsible for the religious stand they took up in the days of Greece and Rome. "When Jerusalem fell, Rome was quite prepared to give the God of Israel a place in her Pantheon. Israel absolutely refused such religious annexation: the one, unique and universal God of Israel alone was a living God; Jupiter and his like were things of naught, figments of the imagination. And the same reasons that would not permit the Jews to bend the knee to the gods of pagan Rome, prevented them in later generations from allowing themselves to be absorbed by the two great Religions that issued from Israel's bosom. Here too they found, both in dogma and morality, novelties and concessions that were repugnant to the austere simplicity of their absolute monotheism" (T. Reinach).

And the blessed doctrine of "a jealous God" is of vital importance for the Jew's attitude towards the neo-paganism of to-day and to-morrow. "Judaism's mission is just as much to teach the world that there *are* false gods and false ideals, as it is to bring it nearer to the true one. Abraham,

this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it ; ye shall not prolong your days upon it, but shall utterly be destroyed. 27. And the LORD shall scatter you among the peoples, and ye shall be left few in number among the nations, whither the LORD shall lead you away. 28. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. 29. But if from thence ye shall seek the LORD thy God, thou shalt find him, if thou search after him with all thy heart and with all thy soul. 30. When thou art in tribulation, and all these things are come upon thee, in the latter days thou return to the LORD thy God, and hearken unto his voice : 31. for the LORD thy God is a merciful God ; he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he

be so in the Exile, if they sought God with a radical change of heart, and the devotion of the whole being. And indeed it was in the Exile that repentant Israel found God, rediscovered the Torah, rediscovered itself.

30. *in the latter days.* See on Gen. XLIX, 1 ; Num. XXIV, 14. Here equivalent to the phrase, " later on " (Koenig).

31. *a merciful God.* Although He is " a devouring fire " to those who are perversely wicked, He is merciful and gracious to the sincerely penitent ; and His hand is outstretched to receive the sinner returning unto Him.

fail thee. He will not give thee up (Hoffmann) ; or, He will not withdraw His hand from upholding thee (Rashi).

neither destroy thee. Nor permit thee to go to destruction.

nor forget the covenant. With the Fathers of Israel. This is the basis of Israel's selection and eternal preservation.

הָאָרֶץ כִּי־אָבֹד תֹּאבֵדוּן מֵהֵר מֵעַל הָאָרֶץ אֲשֶׁר אַתֶּם
עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ לֹא־תַאֲרִיכֻן יָמִים
עָלֶיהָ כִּי הִשָּׁמֵד תִּשָּׁמֵדוּן׃ 27 וְהֵפִיץ יְהוָה אֶתְכֶם בָּעַמִּים
וְנִשְׁאַרְתֶּם מְתֵי מִסְפָּר בַּגּוֹיִם אֲשֶׁר יְנַהֵג יְהוָה אֶתְכֶם
שָׁמָּה׃ 28 וַעֲבַדְתֶּם־שָׁם אֱלֹהִים מַעֲשֵׂה יְדֵי אָדָם עֵץ וָאֶבֶן
אֲשֶׁר לֹא־יִרְאוּן וְלֹא יִשְׁמְעוּן וְלֹא יֹאכְלוּן וְלֹא יְרִיחֻן׃
29 וּבִקַּשְׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ
ל בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃ בַּצַר לְךָ וּמְצָאוּךָ כָּל הַדְּבָרִים
הָאֵלֶּה בְּאַחֲרִית הַיָּמִים וְשַׁבְתָּ עַד־יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ
31 בְּקֹלוֹ׃ כִּי אֵל רַחוּם יְהוָה אֱלֹהֶיךָ לֹא יַרְפְּךָ וְלֹא יַשְׁחִיתֶךָ
32 וְלֹא יִשְׁכַּח אֶת־בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם׃ כִּי

ye shall soon utterly perish. Not that every individual would be destroyed, but that the national life would be brought to an end ; see next *v*.

27. *scatter you*. The consequences of idolatry are exile from their native land, dispersion to the four winds of heaven, and diminution in numbers.

28. *wood and stone*. In their own land, they served images as symbols of something higher. But in exile the Israelite would sink to the level of fetish-worshippers and grovel to idols of wood and stone (Hoffmann). Such things cannot, however, permanently satisfy human souls that have known higher things. This very lowering of moral standards called forth a spiritual reaction among the religiously-minded " remnant " in the Exile.

smell. Or, " breathe," as in Isa. xi, 3 (Koenig).

29. *ye shall seek the* LORD. This is a great pronouncement of Scripture, proclaiming the omnipotence of תשובה, Repentance. But the sinner must *seek* God ; *i.e.* he must feel the " loss " of God, and take active measures to " find " Him and regain His favour. And that search must be with the sinner's whole heart and soul. Sincere repentance always and everywhere secures the Divine Mercy. It would

sware unto them. 32. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it ? 33. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live ? 34. Or hath God assayed to go and take him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes ? 35. Unto thee it was shewed, that thou mightest know that the LORD he is God ; there is none else beside him. 36. Out

a mighty hand. The Biblical term to denote any Divine intervention in history (Koenig).

great terrors. e.g. the heaping of the waters at the Red Sea. An old Jewish interpretation, found in the Septuagint and the Passover Haggadah, understands this phrase to refer to God's self-manifestation (גילוי שכינה).

35. *it was shewed.* The experience of God's unique power was first-hand with them, and not derived from speculation or hearsay. Yehudah Hallevi bases on this circumstance the supreme credibility of the Revelation at Sinai : it took place before an entire people.

there is none else beside him. A clear expression of absolute monotheism ; repeated in *v.* 39 ; VI, 4 ; VII, 9 ; X, 17 ; and XXXII, 39. A Talmudical note on these words is, " not even magical powers " ; *i.e.* the Israelites were to put no faith in witchcraft.

שְׁאַל־נָא לְיָמִים רִאשֹׁנִים אֲשֶׁר־הָיוּ לְפָנֶיךָ לְמִן־הַיּוֹם אֲשֶׁר
בָּרָא אֱלֹהִים ׀ אָדָם עַל־הָאָרֶץ וּלְמִקְצֵה הַשָּׁמַיִם וְעַד־קְצֵה
הַשָּׁמַיִם הֲנִהְיָה כַדָּבָר הַגָּדוֹל הַזֶּה אוֹ הֲנִשְׁמַע כָּמֹהוּ׃
33 הֲשָׁמַע עָם קוֹל אֱלֹהִים מְדַבֵּר מִתּוֹךְ־הָאֵשׁ כַּאֲשֶׁר־שָׁמַעְתָּה
34 אַתָּה וַיֶּחִי׃ אוֹ ׀ הֲנִסָּה אֱלֹהִים לָבוֹא לָקַחַת לוֹ גוֹי מִקֶּרֶב
גּוֹי בְּמַסֹּת בְּאֹתֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה
וּבִזְרוֹעַ נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כְּכֹל אֲשֶׁר־עָשָׂה לָכֶם
לה יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ׃ אַתָּה הָרְאֵתָ לָדַעַת כִּי
36 יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבַדּוֹ׃ מִן־הַשָּׁמַיִם הִשְׁמִיעֲךָ

כציל v. 33.

32–40. The Uniqueness of the God of Israel

Again there is an appeal to history to justify the Divine claims. From the beginning of time, from one end of heaven to the other, no nation had experienced the unparalleled redemption and revelation that were vouchsafed unto Israel. "He hath not dealt so with any other nation" (Psalm CXLVII, 20).

33. *and live.* The idea often finds expression in Scripture that man cannot have direct communication with God and survive; Exod. XXXIII, 20.

34. *assayed . . . to take him a nation.* Or, "adventured" or, "attempted," to select a nation for His special service. A bold anthropomorphism that gives striking expression to the profound thought that Israel is, so to speak, "a Divine experiment in history" (M. Lazarus).

trials. *e.g.* testing the character of Pharaoh by the manifestation of His might; or testing Israel in the iron furnace of suffering, *v.* 20.

signs. Events, either ordinary or extraordinary, having for their purpose the fulfilment of a Divine aim.

wonders. Portents, supernatural phenomena.

war. The overthrow of the Egyptian host.

of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he made thee to see his great fire; and thou heardest his words out of the midst of the fire. 37. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence, with his great power, out of Egypt; 38. to drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance, as at this day. 39. Know therefore this day, and lay it to thine heart, that the LORD he is God in heaven above and upon the earth beneath: there is none else. 40. And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the land, which the LORD thy God giveth thee, for ever.*iii a

41. Then Moses separated three cities beyond

41–43. Moses Assigns Three Cities of Refuge East of Jordan

The presence of these verses between the First and Second Discourses of Moses offers considerable difficulty, except on the interpretation of Luzzatto; cf I, 5, p. 8. Having finished the exposition of the words, *it is eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea* (I, 2), Moses records that he thereupon set aside the three Cities of Refuge, thus completing the establishment of a portion of Israel on the east of Jordan.

41. *separated.* Set apart.

three cities. There were to be six Cities of Refuge (see Num. xxxv, 9f), three on each side of the Jordan. The purpose of these cities is expounded in chap. xix.

אֶת־קְלָלוֹ לְיִסְּרֶךָּ וְעַל־הָאָרֶץ הָרְאֶךָּ אֶת־אִשּׁוֹ הַגְּדוֹלָה
37 וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ: וְתַחַת כִּי אָהַב אֶת־אֲבֹתֶיךָ
וַיִּבְחַר בְּזַרְעוֹ אַחֲרָיו וַיּוֹצִאֲךָ בְּפָנָיו בְּכֹחוֹ הַגָּדֹל מִמִּצְרָיִם:
38 לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמְּךָ מִפָּנֶיךָ לַהֲבִיאֲךָ לָתֶת־
39 לְךָ אֶת־אַרְצָם נַחֲלָה כַּיּוֹם הַזֶּה: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ
אֶל־לְבָבֶךָ כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־
ם הָאָרֶץ מִתָּחַת אֵין עוֹד: וְשָׁמַרְתָּ אֶת־חֻקָּיו וְאֶת־מִצְוֹתָיו
אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם אֲשֶׁר יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ
וּלְמַעַן תַּאֲרִיךְ יָמִים עַל־הָאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן
שלישי לְךָ כָּל־הַיָּמִים: ס
41 אָז יַבְדִּיל מֹשֶׁה שָׁלֹשׁ עָרִים בְּעֵבֶר הַיַּרְדֵּן מִזְרְחָה שָׁמֶשׁ:

36. *instruct*. Better, *discipline*. What Israel had seen and heard was not merely to impress the mind, but to affect their course of life, and check any tendency to stray after idolatry.

37. *loved thy fathers*. The Patriarchs.

with his presence. In His own person; not through an intermediary.

38. *as at this day*. *i.e.* as thou hast already made conquests in the territory east of Jordan, the lands of Sihon and Og.

39. *know therefore*. This *v.* and the one following form the peroration of the First Discourse, and summarise the lesson to be learnt from all that has gone before. According to most expositors, this First Discourse gives the historical framework and instruction for the new legislation. The aged Lawgiver exhorts the people to gratitude towards God (I, 6–III, 29), and closes with solemn warnings of the dangers of idolatry that threaten them on entering the Promised Land (IV, 1–40). *v.* 39 has been introduced into the *Oleynoo*, the closing prayer of every Synagogue Service.

Jordan toward the sunrising ; 42. that the manslayer might flee thither, which slayeth his neighbour unawares, and hated him not in time past ; and that fleeing unto one of these cities he might live : 43. namely, Bezer in the wilderness in the table land country, for the Reubenites ; and Ramoth in Gilead, for the Gadites ; and Golan in Bashan, for the Manassites.

44. And this is the law which Moses set before

That covenant shall be their distinction among the nations. Moses surveys the forty years of Providential mercies in the Wilderness, and also the succession of murmurings and rebellions. Not for their own righteousness will they conquer, but because of the oath sworn to their Fathers. Let Israel ever keep in mind the lessons of the Wilderness, lest it forget God and perish like the nations whom it is about to dispossess. No truce of any sort is to be made with the peoples of Canaan and their foul and inhuman cults. The "jealousy" of the holy God will brook no departure from His Covenant. But with jealousy is found His mercy that shall be theirs in the future as in the past. If Israel faithfully keeps God's commandments, the Land of Promise will enjoy the rain of heaven and be dowered with prosperity. Israel is, in conclusion, solemnly reminded of the alternatives—the Blessing and the Curse—now offered for its acceptance.

Chapter IV, 44–49. Title, Time and Place of the Discourse

44. *this is the law.* "Which he is about to set before them in chapters XII–XXVI" (Rashi). This *v.* is recited by the congregation when the Sefer Torah is held up after the Reading. In most rites, the words "according to the commandment of the LORD by the hand of Moses" are also added.

42 לְנֻם שָׁמָּה רוֹצֵחַ אֲשֶׁר יִרְצַח אֶת־רֵעֵהוּ בִּבְלִי־דַעַת
וְהוּא לֹא־שֹׂנֵא לוֹ מִתְּמֹל שִׁלְשֹׁם וְנָס אֶל־אַחַת מִן־הֶעָרִים
43 הָאֵל וָחָי: אֶת־בֶּצֶר בַּמִּדְבָּר בְּאֶרֶץ הַמִּישֹׁר לָרֻאוּבֵנִי
44 וְאֶת־רָאמֹת בַּגִּלְעָד לַגָּדִי וְאֶת־גּוֹלָן בַּבָּשָׁן לַמְנַשִּׁי: וְזֹאת
מה הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל: אֵלֶּה הָעֵדֹת

v. 42. כמדבר האלה v. 43. כצל

42. *unawares.* Better, *unintentionally.*

43. *Bezer.* Mentioned in Josh. xx, 8.

Ramoth in Gilead. Usually identified with the modern es-Salt, or a place six miles north of it; xxi, 36.

Golan. Josephus mentions a district called Gaulanitis east of Lake Tiberias, now named Jaulan, seventeen miles east of the Lake.

B. MOSES' SECOND DISCOURSE

1. Foundations of the Covenant

(Chapters IV, 44–XI)

From iv, 44 to the end of xi, the Second Discourse, deals with *the religious foundations* of the Covenant, the spirit in which it is to be kept, and the motives to that right obedience. It defines the relationship between God and Israel, and emphasises the basic spiritual demands that such relationship imposes upon Israel. Moses solemnly repeats to the new generation that faces him the Ten Commandments given at Sinai; proclaims the Unity of God, together with the Israelite's duty to love Him with all his heart, soul and might; and urges that the same love towards God must be implanted in the hearts of the children.

the children of Israel: (45. these are the testimonies, and the statutes, and the judgements, which Moses spake unto the children of Israel, when they came forth out of Egypt); 46. beyond Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, when they came forth out of Egypt: 47. and they took his land in possession, and the land of Og king of Bashan, the two kings of the Amorites, which were beyond Jordan toward the sunrising; 48. from Aroer, which is on the edge of the valley of Arnon, even unto mount Sion (the same is Hermon), 49. and all the Arabah beyond Jordan eastward, even unto the sea of the Arabah, under the slopes of Pisgah.*iiis iva

Chapter V

5 1. And Moses called unto all Israel, and said unto them, Hear, O Israel, the statutes and the judgements which I speak in your ears this day, that ye may learn them, and observe to do

life, and the very foundation for all human conduct. The Ten Words formed the basis for the new precepts now to be promulgated (Hoffmann). Moses pronounces the Commandments one by one, as delivered by the Divine Voice amid fire and darkness. He also recalls the impression made on the people by what they had heard—their pledge to do whatever the Lord commanded them, and His approval of their words.

1. *learn them, and observe to do.* Knowledge is an essential pre-requisite to performance; it is not to be an end in itself; see on iv, 1.

וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל
46 בְּצֵאתָם מִמִּצְרָיִם: בְּעֵבֶר הַיַּרְדֵּן בַּגַּיְא מוּל בֵּית פְּעוֹר
בְּאֶרֶץ סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן אֲשֶׁר
47 הִכָּה מֹשֶׁה וּבְנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרָיִם: וַיִּירְשׁוּ
אֶת־אַרְצוֹ וְאֶת־אֶרֶץ ו עוֹג מֶלֶךְ־הַבָּשָׁן שְׁנֵי מַלְכֵי הָאֱמֹרִי
48 אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן מִזְרָח שָׁמֶשׁ: מֵעֲרֹעֵר אֲשֶׁר עַל־
49 שְׂפַת־נַחַל אַרְנֹן וְעַד־הַר שִׂיאֹן הוּא חֶרְמוֹן: וְכָל־
הָעֲרָבָה עֵבֶר הַיַּרְדֵּן מִזְרָחָה וְעַד יָם הָעֲרָבָה תַּחַת
אַשְׁדֹּת הַפִּסְגָּה: (שלישי לספ׳) ס רביעי

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ה א וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל
אֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי דֹבֵר בְּאָזְנֵיכֶם

45. *these are the testimonies.* Better, *they are the testimonies.* This *v.* is parenthetical (a departure from the RV) and points out that this Law which Moses is now to set before them is merely a new presentation of the testimonies, statutes and judgments which he spake unto them when they came out of Egypt (Rashi, Biur).

testimonies. Heb. *edoth ;* lit. "attestations"; solemn declarations of God's will on matters of moral and religious duty.

statutes. Heb. *chukkim.* See on *v.* 1 above.

48. *from Aroer.* Cf. II, 36.

Mount Sion. Heb. שיאן, see on III, 9; not to be confused with Mount Zion (Heb. ציון) in Jerusalem.

Chapter V

On the Revelation at Horeb

Chapter V–VI, 3

The first foundation of the new covenant was the Decalogue—at once the alphabet and summary of the religious

them. 2. The LORD our God made a covenant with us in Horeb. 3. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. 4. The LORD spake with you face to face in the mount out of the midst of the fire, 5. (I stood between the LORD and you at that time, to shew you the word of the LORD : for ye were afraid because of the fire, and went not up into the mount ;) saying,

6. I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.

6. THE FIRST COMMANDMENT

The Israelites are to recognise that unlike the deities worshipped by the benighted heathens around them—local nature-gods bound to the soil and its products—the God of Israel is the universal ruler of History, the God who redeemed them from Egyptian slavery.

6. *I am the* LORD *thy God.* Or, " I, the LORD, am thy God." The word " LORD " is the current translation of the Divine Name of four letters (YHWH) as the eternal Power that guides the destinies of men and nations ; see *Genesis*, p. 16.

thy God. The suffix *thy* refers to " Israel " collectively, and at the same time to each Israelite individually ; as is evident from its use in " Honour thy father and thy mother." The Midrash says : " Even as thousands may look at a great portrait and each one feel that it looks at *him*, so every Israelite at Horeb felt that the Divine Voice was addressing *him*."

house of bondage. lit. " house of bondmen."

2 הַיּוֹם וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם לַעֲשֹׂתָם: יְהוָה אֱלֹהֵינוּ
3 כָּרַת עִמָּנוּ בְּרִית בְּחֹרֵב: לֹא אֶת־אֲבֹתֵינוּ כָּרַת יְהוָה
אֶת־הַבְּרִית הַזֹּאת כִּי אִתָּנוּ אֲנַחְנוּ אֵלֶּה פֹּה הַיּוֹם כֻּלָּנוּ
4 חַיִּים: פָּנִים | בְּפָנִים דִּבֶּר יְהוָה עִמָּכֶם בָּהָר מִתּוֹךְ
ה הָאֵשׁ: אָנֹכִי עֹמֵד בֵּין־יְהוָה וּבֵינֵיכֶם בָּעֵת הַהִוא לְהַגִּיד
לָכֶם אֶת־דְּבַר יְהוָה כִּי יְרֵאתֶם מִפְּנֵי הָאֵשׁ וְלֹא־עֲלִיתֶם
6 בָּהָר לֵאמֹר: ס אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ
מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

3. *not . . . with our fathers.* "The Covenant was entered into only with the coming generation, as the fathers would die in the wilderness" (Abarbanel). Others understand the words to mean, "not with our fathers alone"; the Covenant survived the men with whom it was made, and possessed binding force upon all future generations.

4. *spake with you. i.e.* revealed Himself to you. Many of those who were listening to Moses had been present as children at Horeb when the Ten Words were spoken.

face to face. i.e. a direct revelation, and not a matter of hearsay merely.

5. *I stood between.* As the Israelites did not go near the Mount, they heard the Voice but could not follow the words. Moses was the *meturgeman*, the "interpreter", who conveyed the Divine message to them (Talmud).

word of the LORD. The collective name for "The Ten Words."

ye were afraid. See Exod. xx, 18–21.

saying. The Ten Words now following are almost, but not absolutely, a *verbatim* repetition of the Decalogue as given in Exod. xx. Being part of an exhortation addressed to a new generation, the Lawgiver does not hesitate to expand, or even alter, the wording of the Commandments, for the sake of emphasis. In brief, the version in Deuteronomy is more rhetorical, more homiletical, than that in Exod. xx. For the full exposition of the Decalogue see *Exodus*, p. 210–237. Only additional comments are here given.

7. Thou shalt have none other gods before me.
8. Thou shalt not make unto thee a graven image, the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 9. thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate me; 10. and shewing mercy unto thousands, of them that love me and keep my commandments.
11. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

and the twelve bronze bullocks under the basin in the Temple. Against art within its own sphere, monotheism wages no war; see *Exodus*, p. 412. "It is against the illusions and the lies of *pictures of God* that monotheism is relentless in its struggle. Every picture is an image of a prototype. But does there exist a prototype of the Divine that can be embodied in a picture? Pictures of God must accordingly be pictures of something other than God—of a something other to which the signification of God is given" (Hermann Cohen).

a jealous God. See on IV, 24.

and upon the third. In Exod. "and" is omitted.

11. THIRD COMMANDMENT

Avoid oaths. For the sacred obligations of sincerity in speech, see VOWS AND VOWING IN JUDAISM, *Numbers*, p. 310.

11. *in vain.* Heb. לַשָּׁוְא, which may mean either, "for vanity," or, "for falsehood." The Jerusalem Targum prefaces its translation of this prohibition with the words, "O my People, my People, House of Israel, swear not by the Name of the LORD thy God for vanity; and swear not by

7 לֹא־יִהְיֶה לְךָ אֱלֹהִים
8 אֲחֵרִים עַל־פָּנָי: לֹא־תַעֲשֶׂה־לְךָ פֶסֶל ו כָּל־תְּמוּנָה אֲשֶׁר
בַּשָּׁמַיִם ו מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם ו
9 מִתַּחַת לָאָרֶץ: לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם כִּי אָנֹכִי
יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־
י שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי: וְעֹשֶׂה חֶסֶד לַאֲלָפִים
11 לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֹתָו: ס לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה
אֱלֹהֶיךָ לַשָּׁוְא כִּי לֹא יְנַקֶּה יְהוָה אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ
לַשָּׁוְא:

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v. 10. מצותי ק

7–10. SECOND COMMANDMENT

7. *before me.* Or, "beside me." In addition to Him; see the opening *v.* of the Shema, VI, 4. The monotheism must be absolute. Others translate, "to my face;" *i.e.* to provoke Him. The provocation is the greater, because these gods are unreal.

8. *the likeness of any form.* Extends the term "graven image" to "the likeness of any form." *v.* 7 prohibits the worship of other gods; *v.* 8 prohibits the worship of the true God under the form of any image. Hoffmann thinks that the variation in the Heb. text from the form in Exodus was made in view of the sin of the Golden Calf that followed the giving of the Decalogue. The present version makes it clearer that every "manner of likeness" comes within the category of "graven image," and therefore of idolatry.

in heaven above. The heavenly bodies worshipped by many nations.

in the earth beneath. Such as the sacred bulls of the Egyptians.

9. *nor serve them.* lit. "thou shalt not be induced to serve them," the grammatical form being Hophal (Koenig). Only such sculpture or plastic reproduction as would become objects of idolatrous worship is prohibited here. Hence, the presence of the cherubim in the Tabernacle,

12. Observe the sabbath day, to keep it holy, as the LORD thy God commanded thee. 13. Six days shalt thou labour, and do all thy work: 14. but the seventh day is a sabbath unto the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. 15. And thou shalt remember that thou wast a servant in the land of Egypt, and the

14. *nor thine ox, nor thine ass, nor any of thy cattle.* In place of this detailed enumeration, appropriate to an oration, Exod. has simply, "nor thy cattle." Care and kindness to cattle are of such profound importance for the humanising of man that this duty has its place in the Decalogue. The Rabbis classed cruelty to animals among the most serious of offences; see KINDNESS TO ANIMALS, p. 302.

that thy manservant . . . thou. This is not in Exod; but is an explanatory addition.

as well as thou. Heb. כמוך. The slave is to have the same right to his Sabbath-rest as the master. Sabbath-rest thus proclaims the equality of master and man.

15. *thou wast a servant in the land of Egypt.* This is the most important divergence between the two versions. According to Exod. the Sabbath was ordained in commemoration of the six days of creation, "wherefore the LORD blessed the Sabbath day, and hallowed it." Man was on that day to set aside the material cares that absorb his attention on the six days of toil. Judaism "proclaims a truce once in seven days to all personal anxieties and degrading thoughts about the means of subsistence and success in life, and bids us meet together to indulge in larger thoughts. In countries where life is a hard struggle, what more precious, more priceless public benefit can be imagined than this

12 ס שָׁמֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוְּךָ
13 יְהוָה אֱלֹהֶיךָ׃ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ׃
14 וְיוֹם הַשְּׁבִיעִי שַׁבָּת | לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָל־
מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְשׁוֹרְךָ וַחֲמֹרֶךָ
וְכָל בְּהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ
טו וַאֲמָתְךָ כָּמוֹךָ׃ וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ | בְּאֶרֶץ מִצְרַיִם

My Name and lie." Every oath, *even if a true oath*, should be avoided, is the teaching of the Rabbis. It is not generally known that many in Israel have in every age followed the principle of "Swear not at all," except when a Court of Law exacts an oath in order to ensure the ends of justice. To this day, pious men in Eastern Jewries suffer considerable pecuniary loss rather than enforce their plea by an oath. And it is the practice of a Beth Din to discourage oaths, in the rare instances where one of the litigants insists on the oath being administered.

12–15. FOURTH COMMANDMENT

12. *observe.* Heb. שמור; in Exod. זכור "remember." Tradition explains that the latter refers to the positive precepts in connection with the Sabbath, to its sanctification by wine, prayer and Sabbath joy; whereas "observe" the Sabbath means, refraining from any desecration through labour by self or dependents. Hence, the addition here concerning the resting of servants and the reminder of the bondage in Egypt (Biur). Tradition also says, "that both words *observe* and *remember* were communicated by God simultaneously;" *i.e.* the fourth commandment in Deuteronomy, though different in form, does not imply anything that has not been revealed by God on Mount Sinai. Moses uses the stronger word here, because in his exhortation he has a practical object in view; viz., the *observance* of God's commands by the people.

as the LORD *thy God commanded thee.* These words are not in Exodus, being a rhetorical amplification. The reference is to Marah, Exod. xv, 23–27.

LORD thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16. Honour thy father and thy mother, as the LORD thy God commanded thee: that thy days may be long, and that it may go well with thee, upon the land which the LORD thy God giveth thee.

17. Thou shalt do no murder.
Neither shalt thou commit adultery.
Neither shalt thou steal.
Neither shalt thou bear false witness against thy neighbour.

°18. Neither shalt thou covet thy neighbour's wife; neither shalt thou desire thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.*ivs; va

°*In English Bibles, this is v. 21.*

17. NINTH COMMANDMENT

false witness. A different Heb. word is here used for "false" witness—the same as occurs in *v.* 11 for "vain."

18. TENTH COMMANDMENT

18. *covet . . . neighbour's.* The prohibition of coveting a man's wife is here made separate from "desiring" (a different word, not ocurring in Exod.) his possessions—a fundamental distinction of far-reaching moral consequence. There is also new mention of "his field," an appropriate addition for a people about to enter upon the inheritance of their Land.

וַיֹּצִאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה עַל־
כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם הַשַּׁבָּת: ס כַּבֵּד אֶת־ 16
אָבִיךָ וְאֶת־אִמֶּךָ כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ לְמַעַן ו יַאֲרִיכֻן
יָמֶיךָ וּלְמַעַן יִיטַב לָךְ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ
נֹתֵן לָךְ: ס לֹא תִרְצָח: ס וְלֹא תִנְאָף: ס וְלֹא 17
תִגְנֹב: ס וְלֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁוְא: ס וְלֹא 18
תַחְמֹד אֵשֶׁת רֵעֶךָ ס וְלֹא תִתְאַוֶּה בֵּית רֵעֶךָ שָׂדֵהוּ
וַעֲבְדּוֹ וַאֲמָתוֹ שׁוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ: ס אֶת־ 19 (לפ׳ מישי)

breathing time, this recurring armistice between man and the hostile powers that beset his life, this solemn Sabbatic festival?" (J. R. Seeley). There was, however, another lesson for mankind to learn from the Sabbath institution. The Israelites in Egypt slaved day after day without a rest. By ceasing from toil one day in seven, they would distinguish their work from slavery. And in their new life in the Promised Land they were to avoid imposing upon others what had been so bitter to them.

16. FIFTH COMMANDMENT

16. *commanded thee.* The phrase, "as the LORD thy God commanded thee," is new in Deuteronomy, as is also "and that it may go well with thee." The latter stresses the truth that a sound national life can only result from a sound family life within the State.

17. SIXTH, SEVENTH AND EIGHTH COMMANDMENTS

17. *murder . . . neighbour.* These Commandments are here connected by the conjunction "and"; to indicate that these crimes are to some extent linked together, and that he who breaks one of them is not unlikely to break one of the others as well (Friedlander).

19. These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them upon two tables of stone, and gave them unto me. 20. And it came to pass, when ye heard the voice out of the midst of the darkness, while the mountain did burn with fire, that ye came near unto me, even all the heads of your tribes, and your elders; 21. and ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth speak with man, and he liveth. 22. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. 23. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? 24. Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it. 25. And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have

22. *this great fire will consume us.* Not the Revelation of God, but the physical accompaniments of that Revelation fill them with fear.

הַדְּבָרִים הָאֵלֶּה דִּבֶּר יְהוָה אֶל־כָּל־קְהַלְכֶם בָּהָר מִתּוֹךְ
הָאֵשׁ הֶעָנָן וְהָעֲרָפֶל קוֹל גָּדוֹל וְלֹא יָסָף וַיִּכְתְּבֵם עַל־
כ שְׁנֵי לֻחֹת אֲבָנִים וַיִּתְּנֵם אֵלָי: וַיְהִי כִּשְׁמַעֲכֶם אֶת־הַקּוֹל
מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בֹּעֵר בָּאֵשׁ וַתִּקְרְבוּן אֵלַי כָּל־רָאשֵׁי
21 שִׁבְטֵיכֶם וְזִקְנֵיכֶם: וַתֹּאמְרוּ הֵן הֶרְאָנוּ יְהוָה אֱלֹהֵינוּ
אֶת־כְּבֹדוֹ וְאֶת־גָּדְלוֹ וְאֶת־קֹלוֹ שָׁמַעְנוּ מִתּוֹךְ הָאֵשׁ הַיּוֹם
22 הַזֶּה רָאִינוּ כִּי־יְדַבֵּר אֱלֹהִים אֶת־הָאָדָם וָחָי: וְעַתָּה לָמָּה
נָמוּת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם־יֹסְפִים ו אֲנַחְנוּ
23 לִשְׁמֹעַ אֶת־קוֹל יְהוָה אֱלֹהֵינוּ עוֹד וָמָתְנוּ: כִּי מִי כָל־
בָּשָׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מְדַבֵּר מִתּוֹךְ־הָאֵשׁ
24 כָּמֹנוּ וַיֶּחִי: קְרַב אַתָּה וּשְׁמַע אֵת כָּל־אֲשֶׁר יֹאמַר יְהוָה
אֱלֹהֵינוּ וְאַתָּה ו תְּדַבֵּר אֵלֵינוּ אֵת כָּל־אֲשֶׁר יְדַבֵּר יְהוָה
כה אֱלֹהֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ: וַיִּשְׁמַע יְהוָה אֶת־קוֹל
דִּבְרֵיכֶם בְּדַבֶּרְכֶם אֵלָי וַיֹּאמֶר יְהוָה אֵלַי שָׁמַעְתִּי אֶת־
קוֹל דִּבְרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלֶיךָ הֵיטִיבוּ כָּל־אֲשֶׁר

v. 24. רמז בקמץ

19–30. The manner in which the Decalogue was delivered, and the request of the people for Moses' intervention.

19. *and he added no more.* The direct Divine Revelation to the whole people was limited to the Ten Words. In *v.* 22–25, we are told that the people found it unbearable to listen to the Divine Voice, and begged for the remainder of the Revelation to be communicated to them through Moses.

21. *his glory.* Manifested in the fire and smoke; see on Gen. xv, 17.

spoken. 26. Oh that they had such an heart as this alway, to fear me, and keep all my commandments, that it might be well with them, and with their children for ever! 27. Go say to them, Return ye to your tents. 28. But as for thee, stand thou here by me, and I will speak unto thee all the commandment, and the statutes, and the judgements, which thou shalt teach them, that they may do them in the land which I give them to possess it. 29. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. 30. Ye shall walk in all the way which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

CHAPTER VI

6 1. Now this is the commandment, the statutes, and the judgements, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go over to possess it: 2. that thou mightest fear the LORD thy God to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. 3. Hear therefore,

2. *that thou mightest fear.* This sums up the aim and purpose of the general principles of the legislation, as well as of the separate statutes. The pronoun passes from the plural to the singular, in order to impress upon the Israelites their individual responsibility.

26 דִּבְּרוּ: מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לְיִרְאָה אֹתִי וְלִשְׁמֹר
אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם
27 לְעֹלָם: לֵךְ אֱמֹר לָהֶם שׁוּבוּ לָכֶם לְאָהֳלֵיכֶם: וְאַתָּה פֹּה
28 עֲמֹד עִמָּדִי וַאֲדַבְּרָה אֵלֶיךָ אֶת כָּל־הַמִּצְוָה וְהַחֻקִּים
וְהַמִּשְׁפָּטִים אֲשֶׁר תְּלַמְּדֵם וְעָשׂוּ בָּאָרֶץ אֲשֶׁר אֲנֹכִי נֹתֵן
29 לָהֶם לְרִשְׁתָּהּ: וּשְׁמַרְתֶּם לַעֲשׂוֹת כַּאֲשֶׁר צִוָּה יְהוָה
ל אֱלֹהֵיכֶם אֶתְכֶם לֹא תָסֻרוּ יָמִין וּשְׂמֹאל: בְּכָל־הַדֶּרֶךְ
אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אִתְּכֶם תֵּלֵכוּ לְמַעַן תִּחְיוּן וְטוֹב
לָכֶם וְהַאֲרַכְתֶּם יָמִים בָּאָרֶץ אֲשֶׁר תִּירָשׁוּן:

Cap. VI. ו

ו א וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה
אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים
2 שָׁמָּה לְרִשְׁתָּהּ: לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ לִשְׁמֹר
אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ אַתָּה וּבִנְךָ
3 וּבֶן־בִּנְךָ כָּל יְמֵי חַיֶּיךָ וּלְמַעַן יַאֲרִכֻן יָמֶיךָ: וְשָׁמַעְתָּ

26. *Oh that they had such an heart.* "God too can express a wish of this sort, as freedom of the will has been given to man" (Biur). Alas, that exalted spirit of the Israelites was soon to be followed by a violent reaction—the apostasy of the Golden Calf.

well with them. God profiteth naught if man fulfil His will, but to man such fulfilment means salvation.

29. *ye shall not turn aside.* This and the following *v.* are the moral exhortation after the historical narrative.

30. *that ye may live.* Cf. IV, 1. The promise is here national not individual; see on IV, 26.

VI. 1–3. These verses conclude that portion of the Second Discourse which deals with the Revelation at Horeb.

1. *now this is.* Better, *and this is.* See *v.* 28 of preceding chapter.

O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.*vs; via

4. HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE:

promise of reward for the fulfilment of the laws, and of punishment for their transgression. The third section, Num. xv, 37–41, enacts the law concerning the *tzitzith*, as a warning against following the evil inclinations of the heart, and an exhortation to submit to the laws of God in remembrance of the exodus from Egypt.

4. *Hear, O Israel: the* LORD *is our God, the* LORD *is One.* Heb. שמע ישראל ד׳ אלהינו ד׳ אחד. This translation is given by Sifri, the Septuagint, and nearly every Jewish translator and commentator. It sums up the teaching of the First and Second Commandments; The LORD is our God, and He is One. The other current Jewish translation, "Hear, O Israel, the LORD our God, the LORD is One" is less acceptable; for if the declaration only enunciated the Divine Unity, it would be sufficient to have said, "Hear, O Israel, the LORD our God is One." Some moderns follow Rashbam's translation: "Hear, O Israel, the LORD is our God, the LORD alone."

In the Heb. the ע of שמע and the ד of אחד are written large. The reason for the ד is evident; it is to distinguish אחד "one" from אחר "another god," just as the ר in אחר (Exod. xxxiv, 14) is written large, in order that by error one should not utter the blasphemy לא תשתחוה לאל אחר "thou shalt not bow down to the *one* God." The reason that induced the Scribes to write the ע in שמע large may possibly be due to the fear of an interchange in their day with שמא, "perhaps," and avoid the resulting infidel statement of "*Perhaps*, O Israel, the LORD is our God" (Hirsch). These two large letters from the word עד "witness." Every Israelite by pronouncing the Shema becomes one of God's witnesses, testifying to His Unity before the world.

the LORD *is our God.* The Heb. is the Divine Name of Four Letters, the Father and Sustainer of the lives and

יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִיטַב לְךָ וַאֲשֶׁר תִּרְבּוּן
מְאֹד כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לָךְ אֶרֶץ זָבַת
חָלָב וּדְבָשׁ׃ (חמישי לספ׳) פ ששי
4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה ׀ אֶחָד׃

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4. v ע ד ובט

THE SHEMA

The Oneness of God and Israel's Undivided Loyalty to Him

4–9. After the repetition of the story of the Giving of the Ten Commandments, Moses proceeds to declare the other great foundation of the Torah; viz., the oneness of God and Israel's undivided loyalty to Him.

The opening *v.* of this paragraph, called after its first Heb. word *Shema*, sounds the keynote of all Judaism, and has been its watchword and confession of faith throughout the ages. Here the fundamental Truth of the Unity of God is proclaimed. It is followed in *v.* 5–9 by the fundamental Duty founded upon that Truth; viz., the devotion to Him of the Israelite's whole being. He is bidden to love God with heart, soul and might; to remember all the commandments and instruct his children therein; to recite the words of God when retiring or rising; to bind those words on the arm and the head, and to inscribe them on his door-posts and the city gates. "The later leaders of Jewry showed their spiritual insight when they gave the place they did to this high and winsome message" (Welch). See Additional Note A, The Shema: its meaning and history, p. 100–111.

In the Liturgy, the Shema is said twice daily, and consists of three sections; Deut. vi, 4–9; xi, 13–21; and Num. xv, 37–41. The second section, Deut. xi, 13–21, contains the

5. and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

The earlier saints attained to such disinterested love of God; as King David said in Psalm XLII, 2, 'As the hart panteth after the water brooks, so panteth my soul after Thee, O God'" (Moses Chayim Luzzatto).

"When the soul sinks in the depths of awe, the spark of the love of God breaks out in flames, and the inward joy increases. Such lovers of God desire only to accomplish His holy will, and lead others unto righteousness" (Eleazar of Worms).

with all thine heart. Because there is one God, we must give Him undivided allegiance. "The One God demands the whole of man" (Smend). The Rabbis explain *with all thine heart*, to mean "with all thy desires, including the evil inclination"; *i.e.* make thy earthly passions and ambitions instruments in the service of God.

with all thy soul. We should be prepared to give up our dearest wishes and inclinations for the love of God. The Rabbis take the words *with all thy soul* to mean "with thy whole life;" *i.e.* love Him with thy heart's last drop of blood, and give up thy life for God, if He requires it. The classical example is that of Rabbi Akiba. He longed for the sublime moment when his daily profession of the love of God might be put to the proof and confirmed by act. That moment came when, after his noble part in the last Jewish War of Independence against Imperial Rome, the Roman executioner was tearing his flesh with combs of iron. "All my days," Akiba told his weeping disciples, "I have longed for this moment when it is given me to love God with my whole life. I loved Him *with all my heart*, and I loved Him *with all my might*; now that I have the opportunity of loving Him *with all my soul*, shall I not rejoice?" It was such understanding of the words of the Shema that gave the Jewish martyrs throughout the ages the comfort and courage to lay down their lives for their Faith. Bachya tells of a medieval Jewish saint who used to pray, "My God, thou hast given me over to starvation and penury. Into the depth of darkness hast Thou plunged me, and Thy might and strength Thou hast taught me. But even if they burn me with fire, only the more will I love

ה וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ׃

spirits of all flesh, the everlasting Power Who guides the destinies of men and nations.

the LORD *is One.* "In the opening *v.* of the Shema we have a third revelation of God's being. In Gen. XVII, He is made known to us as Almighty; in Exod. VI, as Eternal; and now as the One" (Philippson). He is One, because there is no other God than He; but He is also One, because He is wholly unlike anything else in existence. He is therefore not only One, but the Sole and Unique God.

One. Heb. *echad.* Therefore to Him alone it is right to pray, and not to any being besides Him. The belief that God is made up of several personalities, such as the Christian belief in the Trinity, is a departure from the pure conception of the Unity of God. Israel has throughout the ages rejected everything that marred or obscured the conception of pure monotheism it had given the world, and rather than abandon that pure monotheism, rather than admit any weakening of it, Jews were prepared to wander, to suffer, to die; see p. 105–109.

5. *and thou shalt love.* This is the first instance in human history that the *love* of God was demanded in any religion. The love of God is the distinctive mark of His true worshippers. The worshipper, as he declares the Unity of God, thereby lovingly and unconditionally surrenders his mind and heart to God's holy will. Such spiritual surrender is called, "taking upon oneself the yoke of the kingdom of heaven," קבלת עול מלכות שמים. If the Unity of God is the basis of the Jewish creed, the love of God is to be the basis of the Jewish life. And the noblest spiritual surrender and love of God, the Rabbis held, was so to live and act toward our fellowmen as to make God and His Torah *beloved* in their eyes.

"The meaning of the love of God is that a man should be longing and yearning after the nearness of God, blessed be He, and striving to reach His holiness, in the same manner as he would pursue any object for which he feels a strong passion. He should feel that bliss and delight in mentioning His name, in uttering His praises and in occupying himself with the words of the Torah, which a lover feels towards the wife of his youth, or the father towards his only son.

6. And these words, which I command thee this day, shall be upon thine heart: 7. and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes.

example to his household; and he should also be gentle with them, and not overawe them" (Zohar).

when thou liest down. The Rabbis based on this the institution of Evening Prayer. It consists of the Shema, preceded by two Benedictions (the one, referring to the Divine ordering of day and night, המעריב ערבים; and the second, eulogising the love of God shown in the revelation of the Torah, אהבת עולם). The Shema is also followed by two Benedictions (the proclamation of faith, אמת ואמונה; and the prayer for peaceful repose, השכיבנו). The Service continues with the Amidah (the Eighteen Benedictions—three Blessings of Praise; twelve (now thirteen) Petitions; and three Blessings of Thanks) and *Oleynoo*. The Shema is also recited before retiring to rest. To fill one's mind with high and noble thoughts is a wise preparation for the hours of darkness. "The Shema is a double-edged sword against all the terrors and temptations of the night" (Talmud).

when thou risest up. Hence the institution of the Morning Shema. It is preceded by two Benedictions, and followed by one. These Benedictions are 1) a eulogy of God as the Creator of the light of day, יוצר אור; 2) a eulogy of God as Giver of the Torah, אהבה רבה; and 3) a eulogy of God as the Redeemer of Israel, גואל ישראל. Immediately thereafter come the Eighteen Benedictions. On some days, Tachanun and the Reading of the Torah follow. The Service concludes with *Oleynoo*, Kaddish and some psalms.

8. *bind them.* See *Exodus*, p. 144, for the precept of Tephillin. The wording of *v.* 8 and 9 are not to be taken as a figure of speech. "It seems on the whole to be more probable that the injunction is intended to be carried out literally; and that some material, visible expression of the Israelite's creed is referred to" (Driver).

6 וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃
7 וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ
8 בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ
לְטֹטָפֹת בֵּין עֵינֶיךָ׃

Thee and rejoice in Thee." Such spiritual surrender, is of course, without any thought of reward or punishment in the Hereafter. As another of the saints boldly expressed it, "I have no wish for Thy Paradise, nor any desire for the bliss in the world to come. I want Thee and Thee alone."

On the duty of martyrdom, see *Leviticus*, p. 175. The supreme sacrifice, however, is demanded only to avoid idolatry, incest and murder.

with all thy might. With the full concentration of feeling and power. One Rabbinic explanation is, "with whatever lot Providence has assigned to thee"; *i.e.* love Him in times of bliss and happiness, and in times of distress and misfortune. Another explanation of *with all thy might* is "with all thy possessions;" *i.e.* despite whatever material sacrifice thy loyalty to Israel's God and Torah might entail. An eighteenth century moralist understood "with all thy possessions" to mean, "even when great wealth is thine" (Panim Yafoth).

6. *these words.* In *v.* 4 and 5; viz., the Unity of God and the duty of undivided allegiance to Him, as the epitome of the teaching of the Book.

this day. "Do not regard the Divine commands as old and stale news; but consider them as something fresh, as a new Royal Proclamation reaching you this very day" (Sifri).

upon thine heart. The heart is conceived as a tablet on which these Divine words shall be inscribed; cf. Jer. xxxi, 32, 33.

7. *teach them diligently.* lit. "prick them in"; so that the words remain indelibly upon their hearts. "Let them have a clear, and not a confused or stammering, knowledge of the duties and teachings of their Faith" (Sifri); see p. 151.

and shalt talk of them. They are to be a theme of living interest, early and late, at home and abroad.

when thou sittest in thine house. "A man should conduct himself with due propriety in his house, so as to set an

9. And thou shalt write them upon the door posts of thy house, and upon thy gates.*vi s

10. And it shall be, when the LORD thy God shall bring thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee; great and goodly cities, which thou buildedst not, 11. and houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees, which thou plantedst not, and thou shalt eat and be full; 12. then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, out of the house of bondage. 13. Thou shalt fear the LORD thy God; and him shalt thou serve, and shalt swear by

13. *thou shalt fear the* LORD *thy God.* This command is complementary to VI, 5 "thou shalt love the LORD thy God." Love and fear of God combined constitute the highest reverence. "*The fear of God* acts as a powerful deterrent from evil; the *love of God*, as the highest incentive to living in accordance with the Divine will" (Talmud). "Indeed יראת ד׳, *the fear of the* LORD, is the nearest equivalent in Hebrew to what we mean when we speak about *religion*" (Welch).

serve. In prayer (Sifri).

shalt swear by his name. This is no command to swear; only a bringing out of the religious significance of an oath (Oettli). Primitive man constantly appeals to his gods for the truth and honesty of his transactions; and such appeal to his gods really constituted a profession of his loyalty to those gods. An Israelite is to swear by the Name of God alone, always remembering that it was an unpardonable sin to take God's Name in vain—and that the truly pious refrain from all oaths.

9 וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃ (ששי לספ׳)
י ס וְהָיָה כִּי־יְבִיאֲךָ | יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע
לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֶת לָךְ עָרִים
11 גְּדֹלֹת וְטֹבֹת אֲשֶׁר לֹא־בָנִיתָ׃ וּבָתִּים מְלֵאִים כָּל־טוּב
אֲשֶׁר לֹא־מִלֵּאתָ וּבֹרֹת חֲצוּבִים אֲשֶׁר לֹא־חָצַבְתָּ כְּרָמִים
12 וְזֵיתִים אֲשֶׁר לֹא־נָטָעְתָּ וְאָכַלְתָּ וְשָׂבָעְתָּ׃ הִשָּׁמֶר לְךָ פֶּן־
תִּשְׁכַּח אֶת־יְהוָה אֲשֶׁר הוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית
13 עֲבָדִים׃ אֶת־יְהוָה אֱלֹהֶיךָ תִּירָא וְאֹתוֹ תַעֲבֹד וּבִשְׁמֹו

ב׳ טעמים v. 11.

9. *write them upon the door posts.* By means of the *mezuzah* affixed to the door-post in Jewish homes. The *mezuzah* is placed in a metal or glass case, and fixed to the right-hand door-post of the outer entrance of every dwelling room in the house. It contains this section of the Shema and XI, 13–20. The word שדי, "Almighty," written on the back of the parchment, is rendered visible by means of a small opening in the case. The *mezuzah* is a symbol of God's watchful care over the house and its dwellers. It is a solemn reminder to all who go out and in, that the house is devoted to the ideals of the Shema.

I. Abrahams thus sums up the basic importance of Deut. VI, 4–9 :—"It enshrines the fundamental *dogma* (monotheism), the fundamental *duty* (love), the fundamental *discipline* (study of the Law), and the fundamental *method* (union of 'letter' and 'spirit'), of the Jewish Religion."

10–19. Peril of Forgetting

The pleasantness of their inheritance in the New Land might breed forgetfulness of their dependence upon the goodness of God, and a disposition to follow the gods of the surrounding nations.

11. *cisterns hewn out.* In the Holy Land water had to be collected during the rainy seasons and stored. For this purpose, cisterns cut out of the rocks are of especial value.

his name. 14. Ye shall not go after other gods, of the gods of the peoples which are round about you; 15. for the LORD thy God in the midst of thee is a jealous God; lest the anger of the LORD thy God be kindled against thee, and he destroy thee from off the face of the earth.

16. Ye shall not tempt the LORD your God, as ye tempted him in Massah. 17. Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. 18. And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy

He was going beyond the letter of the law, and doing "that which is right *and good* in the sight of the LORD."

Rabba, the son of Bar Chana, hired porters to transport some jugs of wine. They, in negligence, broke their load; whereupon Rabba seized their garments in compensation. The porters appealed to Rab, who ordered the garments to be returned. When the garments were returned they pleaded, "We are poor men, we have laboured a full day, exhausted ourselves, and now we have nothing." Rab decided that their wages be paid. Rabba protested that his action had all along been *legal*. To which Rab replied, "Indeed it is legal; but Scripture says, 'Thou shalt observe the path of the upright,' *i.e.* those who act beyond the mere letter of the law." (If Shakespeare had been aware of this fine Jewish duty, "to go beyond the letter of the law"—he could not have drawn his Shylock as a Jew). Rashi understands our *v.* to teach the duty "of going beyond the rule," and also the concomitant duty of פשרה, "agreement." Agreement is reached when each of the litigants forgoes something to which he believes himself entitled by strict law and they become friends. The judgment of the court would have been for the one and against the

14 תִּשְׁבְּעוּ: לֹא תֵלְכוּן אַחֲרֵי אֱלֹהִים אֲחֵרִים מֵאֱלֹהֵי הָעַמִּים
ש אֲשֶׁר סְבִיבוֹתֵיכֶם: כִּי אֵל קַנָּא יְהוָה אֱלֹהֶיךָ בְּקִרְבֶּךָ
פֶּן־יֶחֱרֶה אַף־יְהוָה אֱלֹהֶיךָ בָּךְ וְהִשְׁמִידְךָ מֵעַל פְּנֵי
16 הָאֲדָמָה: ס לֹא תְנַסּוּ אֶת־יְהוָה אֱלֹהֵיכֶם כַּאֲשֶׁר
17 נִסִּיתֶם בַּמַּסָּה: שָׁמוֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם
18 וְעֵדֹתָיו וְחֻקָּיו אֲשֶׁר צִוָּךְ: וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי
יְהוָה לְמַעַן יִיטַב לָךְ וּבָאתָ וְיָרַשְׁתָּ אֶת־הָאָרֶץ הַטֹּבָה

14. *peoples which are round about you.* Not that it was permissible to follow the gods of distant nations, but that the danger of adopting the worship of *neighbouring* peoples was more insidious and real (Rashi).

15. *a jealous God.* See on IV, 24.

destroy thee. As a nation and an independent power.

of the earth. Better, *of the land ; i.e.* Palestine.

16. *ye shall not tempt. i.e.* test, by questioning His power or protection ; see on Exod. XVII, 2. Likewise, anyone who obeys the Divine commandments "on trial," *i.e.* to see if he will be rewarded for doing so, transgresses this prohibition (Mal. III, 10 is an exception).

in Massah. See Exod. XVII, 7.

18. *that which is right and good in the sight of the* LORD. Note the words *and good* in addition to *that which is right.* It is not enough to do *that which is right ; i.e.* to act according to the strict letter of the law ; as such action often involves hardship and harshness, and the truly pious avoid taking advantage of the letter of strict legality. There is a higher justice, which is equity, and this bids man to be true to something more than the mere letter of his bond. "Man must act beyond the rule of law" (לפנים משורת הדין), say the Teachers of the Talmud. Jerusalem, they said, was destroyed because its Courts adhered too closely to strict *Din* (justice), and disregarded the principles of *Yosher* (equity). Two examples will make clear what they understood by "equity." A Rabbi on being consulted by a poor woman whether a certain coin was good answered her that it was. The next day, she came and told him it had been declared bad. He took it from her, and gave her a good one in exchange. He was not compelled to act so.

fathers, 19. to thrust out all thine enemies from before thee, as the LORD hath spoken.

20. When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgements, which the LORD our God hath commanded you? 21. then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: 22. and the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon

the Jewish breast all the more ardently by the Festival of Freedom, saved the martyred people from despair, even in this darkest hour" (Cecil Roth).

20. *in time to come.* lit. "to-morrow."

what mean the testimonies . . . judgements. This whole section is analagous to Exod. XIII, 11f, where the child asks מה זאת "What is this"? Evidently the son here is of riper age than in Exod. XIII. The Rabbis describe the latter as תם, "simple;" and the son in this *v.* as חכם, "wise."

21. *we were Pharaoh's bondmen.* These words form the first sentence of the answer to the "four questions" in the Haggadah. The Seder Service is typical of Jewish education: the ceremonies become object-lessons in religion, national history, and morality. The garnered religious thought and emotion of past generations is made the horizon for the opening mind of the Jewish child. At one point of the Seder, which is largely history raised into religion, it is remarked: "Every Jew should regard himself as if *he* had personally come out of Egypt." That spirit dominates the whole of Jewish ceremonial. It all tends to the self-identification of the child with his fathers in the days of old, and to foster in the soul of the Jewish child the resolve to take his part in the Jewish life—whether in the sphere of worship, humanitarian endeavour, or Messianic achievement in and out of the Holy Land.

22. *signs.* See on IV, 34. "The father's reply points to an Almighty Power that can change the course of Nature for the accomplishment of His Divine purposes" (Koenig).

19 אֲשֶׁר־נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ׃ לַהֲדֹף אֶת־כָּל־אֹיְבֶיךָ מִפָּנֶיךָ
כ כַּאֲשֶׁר דִּבֶּר יְהוָה׃ ס כִּי־יִשְׁאָלְךָ בִנְךָ מָחָר לֵאמֹר
מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ
21 אֶתְכֶם׃ וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם
22 וַיּוֹצִיאֵנוּ יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה׃ וַיִּתֵּן יְהוָה אוֹתֹת
וּמֹפְתִים גְּדֹלִים וְרָעִים ׀ בְּמִצְרַיִם בְּפַרְעֹה וּבְכָל־בֵּיתוֹ

other; that would be strict law. By agreement, they refrain from insisting on strict law, and friendship is re-established. Thus are fulfilled the words (Zech. VIII, 16), "execute the judgement of truth *and peace*"; *i.e.* effect peace between the parties by the judgment of truth.

19. *as the* LORD *hath spoken.* See Exod. XXIII, 27f.

20–25. THE EXODUS—AN OBJECT-LESSON

The future generation is to be trained to gratitude and reverence towards God by means of the story of the Deliverance from Egypt. The Seder Service is a domestic feast based on the actual usage in the Temple of Jerusalem, and accompanied by a running commentary of prayer and legend and exhortation known as the *Haggadah shel Pesach.* This opens with the questions asked by the youngest child present, who is answered in a recitation of the events of the Exodus, with the Midrashic interpretations of Biblical passages (Josh. XXIV, 2–4; Deut. XXVI, 5–8) relating to the Deliverance. Hallel early formed part of the Seder; Nishmath, various hymns, folk-songs, and children's rhymes were added in the course of the centuries.

The Seder in history would require a monograph. In the Middle Ages, the Seder nights were a time of terror to the Jewries of Christian Europe. From the twelfth century onwards, the Satanic charge of using human blood on Passover was responsible for a long series of hideous massacres. Also, it was on the eve of Passover 1190, that the Jews of York resolved to anticipate massacre at the hands of the murderous mob by suicide, and perished almost to a man. "But the eternal message of hope, revived in

all his house, before our eyes : 23. and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. 24. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as at this day. 25. And it shall be righteousness unto us, if we observe to do all this commandment before the LORD our God, as he hath commanded us.*vii

CHAPTER VII

7 1. When the LORD thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou ; 2. and when the LORD thy God shall deliver them up before thee, and thou shalt smite them ; then thou shalt devote them ; thou shalt make no covenant with them, nor shew mercy unto them : 3. neither

that must not come near thee. On the " ban " against the Canaanites, see on XX, 18.

shew mercy. Better, *shew grace* ; or, " give gifts to " (Talmud). The Rabbis restrict this prohibition, as all others in this connection, to actual idolaters like the ancient Canaanites. It does not apply to ordinary heathens who observe the fundamental laws of human society ; see on IV, 19.

23 לְעֵינֵינוּ: וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לָתֵת
24 לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לַאֲבֹתֵינוּ: וַיְצַוֵּנוּ יְהוָה לַעֲשׂוֹת
אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־יְהוָה אֱלֹהֵינוּ לְטוֹב
כה לָנוּ כָּל־הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה: וּצְדָקָה תִּהְיֶה־לָּנוּ כִּי־
נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי יְהוָה אֱלֹהֵינוּ
כַּאֲשֶׁר צִוָּנוּ: ס שביעי

Cap. VII. ז

ז א כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה
לְרִשְׁתָּהּ וְנָשַׁל גּוֹיִם־רַבִּים מִפָּנֶיךָ הַחִתִּי וְהַגִּרְגָּשִׁי וְהָאֱמֹרִי
וְהַכְּנַעֲנִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי שִׁבְעָה גוֹיִם רַבִּים וַעֲצוּמִים
2 מִמֶּךָּ: וּנְתָנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִכִּיתָם הַחֲרֵם
3 תַּחֲרִים אֹתָם לֹא־תִכְרֹת לָהֶם בְּרִית וְלֹא תְחָנֵּם: וְלֹא

24. *preserve us alive.* "God, that He might complete His redemptive work towards Israel, gave it this law, to keep alive in it the spirit of true religion, and to secure in perpetuity its national welfare" (Driver).

25. *and it shall be righteousness unto us.* It will be accounted to us as meritorious, and deserving of God's approval. The phrase is similarly used in Gen. xv, 6 "and he (Abraham) believed in the Lord: and He counted it to him for righteousness."

Chapter VII

Observance of the Fundamental Laws—the Ten Commandments and the Shema—demands avoidance of intermarriage, and the destruction of all idolatrous worship in the Promised Land.

1. *before thee.* lit. "from before thee," *i.e.* to make way for thee. The nations here enumerated are mentioned in Gen. x. 15–18; xv, 19f; Exod. iii, 8, 17; xiii, 5 and elsewhere. The Midrash states that the Girgashites left Canaan before the entry of the Israelites.

2. *devote.* Or, "utterly destroy" or "utterly ban." Heb. החרם תחרים, *i.e.* consider them as a *cherem*, something

shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4. For he will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and he will destroy thee quickly. 5. But thus shall ye deal with them; ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire. 6. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a peculiar people unto himself, out of all peoples that are upon

5. *pillars.* Symbols of the sun-god Baal; cf. Exod. XXIII, 24.

Asherim. A tree planted (XVI, 21), or a pole set up (II Kings XVII, 10), as sacred symbols of Astarte, the worship of the principle of fertility in Nature.

6–11. REASONS FOR PREVIOUS COMMANDS

6. *thou art an holy people.* See Exod. XIX, 5f—the classical passage announcing the covenant between God and Israel. Being a holy people, Israel was not to be contaminated by foul and cruel worship. It was to be a People apart from the other nations, and untainted by their heathenish practices.

a peculiar people. See on Exod. XIX, 5. "The character of Israel as the Chosen People does not involve the inferiority of other nations. The universality of Israel's idea of God is sufficient proof against such an assumption. Every nation requires a certain self-consciousness for the carrying out of its mission. Israel's self-consciousness was tempered by the memory of its slavery in Egypt, and the recognition of its being the servant of the LORD. It was the *noblesse oblige* of the God-appointed worker for the entire human race" (Guedemann).

תִּתְחַתֵּן בָּם בִּתְּךָ לֹא־תִתֵּן לִבְנוֹ וּבִתּוֹ לֹא־תִקַּח לִבְנֶךָ׃
4 כִּי־יָסִיר אֶת־בִּנְךָ מֵאַחֲרַי וְעָבְדוּ אֱלֹהִים אֲחֵרִים וְחָרָה
ה אַף־יְהוָה בָּכֶם וְהִשְׁמִידְךָ מַהֵר׃ כִּי־אִם־כֹּה תַּעֲשׂוּ לָהֶם
מִזְבְּחֹתֵיהֶם תִּתֹּצוּ וּמַצֵּבֹתָם תְּשַׁבֵּרוּ וַאֲשֵׁרֵהֶם תְּגַדֵּעוּן
6 וּפְסִילֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ׃ כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה
אֱלֹהֶיךָ בְּךָ בָּחַר ׀ יְהוָה אֱלֹהֶיךָ לִהְיוֹת לוֹ לְעַם סְגֻלָּה
7 מִכֹּל הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃ לֹא מֵרֻבְּכֶם מִכָּל־

3. *marriages.* The evil results of such marriages were perceived by the Patriarchs ; Gen. XXIV and XXVIII. Moses had previously warned the people against allying themselves by marriage with their neighbours (Exod. XXXIV, 16), and the warning was repeated by his successor (Josh. XXIII, 12). In our own days, in conditions that are worlds asunder from those in Canaan of old, intermarriage is no less fatal to the continued existence of Israel. "Every Jew should feel himself bound, even though the duty involves the sacrifice of precious affections, to avoid acts calculated, however remotely, to weaken the stability of the ancestral religion. Every Jew who contemplates marriage outside the pale must regard himself as paving the way to a disruption which would be the final, as it would be the culminating, disaster in the history of his people" (M. Joseph).

4. *he will turn away. i.e.* the heathen who marries thy daughter.

thy son. The Talmud explains this to mean, *thy grandson.* Since the Torah, on this interpretation, calls the child of an Israelite mother and gentile father the "son" of an Israelite grandfather, it was deduced therefrom that the child is to be regarded as being of the same race and faith *as the mother.* Consequently, the child of a Jewish father and non-Jewish mother follows in Jewish Law the religious status of the mother.

the face of the earth. 7. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: 8. but because the LORD loveth you, and because he would keep the oath which he sware unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.*m 9. Know therefore that the LORD thy God, he is God; the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; 10. and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. 11. Thou shalt therefore keep the commandment, and the statutes, and the judgements, which I command thee this day, to do them.

generations (Ibn Ezra), "Those who *love* God form, as it were, centres whence, upon thousands brought within range of their influence, the blessings of His mercy are diffused abroad" (Driver).

10. *to their face.* "Immediately" (Ehrlich).

For the Lesson from the Prophets, Isaiah XL, 1–26, *see* The Haftorahs, p. 478.

For the Blessings before and after the Haftorah, see p. 460.

הֶעַמִּים חָשַׁק יְהוָה בָּכֶם וַיִּבְחַר בָּכֶם כִּי־אַתֶּם הַמְעַט
8 מִכָּל־הָעַמִּים: כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשָּׁמְרוֹ אֶת־
הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּע לַאֲבֹתֵיכֶם הוֹצִיא יְהוָה אֶתְכֶם בְּיָד
חֲזָקָה וַיִּפְדְּךָ מִבֵּית עֲבָדִים מִיַּד פַּרְעֹה מֶלֶךְ־מִצְרָיִם: מפטיר
9 וְיָדַעְתָּ כִּי־יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שֹׁמֵר
הַבְּרִית וְהַחֶסֶד לְאֹהֲבָיו וּלְשֹׁמְרֵי מִצְוֹתָו לְאֶלֶף דּוֹר:
י וּמְשַׁלֵּם לְשֹׂנְאָיו אֶל־פָּנָיו לְהַאֲבִידוֹ לֹא יְאַחֵר לְשֹׂנְאוֹ אֶל־
11 פָּנָיו יְשַׁלֶּם־לוֹ: וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־
הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם:

מצורה ק v. 9.

7. *set his love upon you.* The root חשק is used of the "blind," non-rational love. "God's love of Israel is like that love (*cheshek*) for which no reason is to be sought, as it is due solely to the desire of the lover" (Albo).

the fewest of all peoples. lit. "the few out of the totality of peoples"; *i.e.* only a small fragment of the whole of humanity (Herxheimer, Dillmann). Israel is a small nation, but it has been chosen to accomplish world-embracing and eternal things. "All the great things have been done by the little nations" (Disraeli). "God has chosen little nations as the vessels by which He carries the choicest wines to the lives of humanity, to rejoice their hearts, to exalt their vision, to stimulate and strengthen their faith" (Lloyd George).

9. *know therefore.* "This phrase does not mean to know so as to see the fact of, but to know so as to feel *the force* of. It is knowledge that is followed by shame, or by love, or by reverence, or by the sense of a duty" (G. A. Smith).

covenant and mercy. Or, "the merciful covenant," alluded to in the previous verse; viz., the oath which He swore to the Patriarchs.

a thousand generations. A large, indefinite number of

soil on which a high and consistent ethical system grows. This is true of even its highest forms, such as the heathenism of the Greeks. "The Olympian divinities merely copied and even exaggerated the pleasures and pains, the perfections and imperfections, the loftiness and baseness of life on earth. Man could not receive any moral guidance from them. The Greeks possessed nothing even remotely resembling a Decalogue to restrain and bind them" (Kastein). Despite the love of beauty that characterised the Greeks, and despite their iridescent minds, they remained barbarians religiously and morally; and their race was held up by their pupils, the Romans of Imperial days, as the prototype of everything that was mendacious, cruel, grasping and unjust. The fruit of Greek heathen teaching is, in fact, best seen in the horrors of the arena, the wholesale crucifixions, and the unspeakable bestialities of these same pupils, the Romans of Imperial days.

Quite other were the works of Hebrew Monotheism. Its preaching of the One, Omnipotent God liberated man from slavery to nature; from fear of demons and goblins and ghosts; from all creatures of man's infantile or diseased imagination. And that One God is One who "is sanctified by righteousness," who is of purer eyes than to endure the sight of evil, or to tolerate wrong. This has been named *ethical monotheism*. There may have been independent recognition of the unity of the Divine nature among some peoples; *e.g.* the unitary sun-cult of Ikhnaton in Egypt, or some faint glimpses of it in ancient Babylon. But in neither of these systems of worship was it essentially ethical, completely transfused with the Moral Law, and holding moral conduct to be the beginning and end of the religious life. Likewise, moral thinking and moral practices had indeed existed from immemorial times everywhere; but the sublime idea that morality is something Divine, spiritual in its inmost essence—this is the distinctive teaching of the Hebrew Scriptures. In Hebrew monotheism, ethical values are not only the highest of human values, but exclusively the only values of eternal worth. "There is none upon earth that I desire beside Thee," exclaims the Hebrew Psalmist. These words are but a poetic translation of the Shema in terms of religious experience.

Dualism. The Shema excludes *dualism*, any assumption of two rival powers of Light and Darkness, of the universe being regarded as the arena of a perpetual conflict between the principles of Good and Evil. This was the

Note A

THE SHEMA

Its Meaning and History

THE MEANING OF THE SHEMA

"Hear, O Israel, the LORD is our God, the LORD is One." These words enshrine Judaism's greatest contribution to the religious thought of mankind. They constitute the primal confession of Faith in the religion of the Synagogue, declaring that the Holy God worshipped and proclaimed by Israel is One; and that He alone is God, Who was, is, and ever will be. That opening sentence of the Shema rightly occupies the central place in Jewish religious thought; for every other Jewish belief turns upon it: all goes back to it; all flows from it. The following are some of its far-reaching implications, negative and positive, that have been of vital importance in the spiritual history of man.

Its Negations

Polytheism. This sublime pronouncement of absolute monotheism was a declaration of war against all *polytheism*, the worship of many deities, and *paganism*, the deification of any finite thing or being or natural force. It scornfully rejected the star-cults and demon worship of Babylonia, the animal worship of Egypt, the nature worship of Greece, the Emperor worship of Rome, as well as the stone, tree, and serpent idolatries of other heathen religions, with their human sacrifices, lustful rites, their barbarism and inhumanity. Polytheism breaks the moral unity of man, and involves a variety of moral standards; that is to say, no standard at all. The study of Comparative Religion clearly shows that, in polytheism, "side by side with a High God of Justice and Truth, the cults of a goddess of sensual love, a god of intoxicating drink, or of thieves and liars, might be maintained" (Farnell). It certainly is not the

excludes *the trinity* of the Christian creed as a violation of the Unity of God. Trinitarianism has at times been indistinguishable from tritheism; *i.e.* the belief in three separate gods. To this were added later the cults of the Virgin and the saints, all of them quite incompatible with pure monotheism. Judaism recognises no intermediary between God and man; and declares that prayer is to be directed to God alone, and to no other being in the heavens above or on earth beneath.

Its Positive Implications

Brotherhood of Man. The belief in the unity of the Human Race is the natural corollary of the Unity of God, since the One God must be the God of the whole of humanity. It was impossible for polytheism to reach the conception of One Humanity. It could no more have written the tenth chapter of Genesis, which traces the descent of all the races of man to a common ancestry, than it could have written the first chapter of Genesis, which proclaims the One God as the Creator of the universe and all that is therein. Through Hebrew monotheism alone was it possible to teach the Brotherhood of Man; and it was Hebrew monotheism which first declared, "Thou shalt love thy neighbour as thyself. And the stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself" (Lev. XIX, 18, 34).

Unity of the Universe. The conception of monotheism has been the basis of modern science, and of the modern world-view. Belief in the Unity of God opened the eyes of man to the unity of nature; "that there is a unity and harmony in the *structure* of things, because of the unity of their *Source*" (L. Roth). A noted scientist wrote:—"The One, Sole God—conceived as the Supreme and Absolute Being who is the Source of all the moral aspirations of man—that conception of the Deity accustomed the human spirit to the idea of Reason underlying all things, and kindled in man the desire to learn that Reason" (Dubois-Reymond). Likewise, A. N. Whitehead declares that the conception of absolute cosmic regularity is monotheistic in origin. And "every fresh discovery confirms the fact that in all Nature's infinite variety there is one single Principle at work; that there is one controlling Power which—in the words of our Adon Olam hymn—is of no beginning and no end, existing before all things were formed, and remaining when all are gone" (Haffkine).

religion of Zoroaster, the seer of ancient Persia. His teaching was far in advance of all other heathen religions. Yet it was in utter contradiction to the belief in One, Supreme Ruler of the World, shaping the light, and at the same time controlling the darkness (Isa. XLV, 7). In the Jewish view, the universe with all its conflicting forces, is marvellously harmonised in its totality ; and, in the sum, evil is overruled and made a new source of strength for the victory of the good. " He maketh peace in His high places." Zoroastrianism is alleged by some to be responsible for many folklore elements in Jewish theology, especially for its angelology. But though later generations in Judaism did speak of Satan and a whole hierarchy of angels, these were invariably thought of as absolutely the *creatures* of God. To attribute Divine powers to any of these beings, and deem them independent of God, or in any way on a par with the Supreme Being, would at all times have been deemed in Jewry to be wild blasphemy. It is noteworthy that the Jewish Mystics placed man—because he is endowed with free will—higher in the scale of spiritual existence than any mere " messenger," which is the literal translation of the word *angel*, as well as of its Hebrew original, מלאך.

Pantheism. And the Shema excludes *pantheism*, which considers the totality of things to be the Divine. The inevitable result of believing that all things are divine, and all equally divine, is that the distinction between right and wrong, between holy and unholy, loses its meaning. Pantheism, in addition, robs the Divine Being of conscious personality. In Judaism, on the contrary, though God pervades the universe, He transcends it. " The heavens are the work of Thy hands. They shall perish but Thou shalt endure ; yea, all of them shall wax old like a garment ; as a vesture Thou shalt change them, and they shall be changed. But Thou art the same, and Thy years shall have no end " (Psalm CII, 26–28). The Rabbis expressed the same thought when they said : " The Holy One, blessed be He, encompasses the universe, but the universe does not encompass Him." And so far from submerging the Creator in His created universe, they would have fully endorsed the lines,

" Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee " (Emily Brontë).

Belief in the Trinity. In the same way, the Shema

A word must be added in regard to the two proof-texts cited by Rashi. The first, "I will restore to the peoples a pure language, that they may call upon the name of the LORD," must be reckoned among the most remarkable utterances of the Prophets. It foretells a wonderful transformation of spirit that will come over the peoples of the earth. They are now only groping dimly after the true God, and stammering His praise. But the time will come when they shall adore Him with a full knowledge of Him; and *with one consent* (lit. "shoulder to shoulder," *i.e.* without any superiority of one over the other), they will form a universal chorus to chant His praise. "The amazing thing about this prophecy is that it foresees the time when the curse of Babel will be removed from the children of men, and the confusion of tongues will end: one *world-language*, based on man's moral and religious needs, will be the speech in the Kingdom of the Spirit on earth" (Sellin).

As to the words, "And the LORD shall be king over all the earth; in that day shall the LORD be One, and His Name One," they are combined with the Shema Yisroel in the Musaph Prayer of the New Year—one of the most solemn portions of the Jewish Liturgy. They also form the last sentence of the Oleynoo prayer, and thus end every statutory Jewish service—morning, afternoon, and evening. There could be no more fitting conclusion for the Jew's daily devotions than this universalist hope of God's Kingdom.

THE HISTORY OF THE SHEMA

The work of the Rabbis. Who unveiled to the masses of the Jewish people the spiritual wonders enshrined in the Shema? It is the immortal merit of the Rabbis in the centuries immediately before and after the common era, that these religious treasures did not remain the possession of the few, but became the heritage of the whole House of Israel. Thanks to the Rabbis, the fulness of that sacred truth gradually saturated the souls of the lowliest, as of the highest, in Israel. The recitation of the Shema was part of the regular daily worship in the Temple. They took it over to the Synagogue, and gave it central place in the morning and evening prayers of every Jew. We may judge the important part it played in the rabbinic consciousness from the fact that the whole Mishnah opens with the question, "From what hour is the evening Shema to be read?" It is the Rabbis who raised the six words

Unity of History. And this One God—Judaism teaches—is the righteous and omnipotent Ruler of the universe. In polytheism, it was practically impossible to arrive at "the conception of a single Providence ruling the world by fixed laws; the multitude of divinities suggests the possibility of discord in the divine cosmos; and instils a sense of the capricious and incalculable in the unseen world" (Farnell). Not so Judaism, with its passionate belief in a Judge of all the earth, who can and will do right. As early as the days of the Second Temple, the idea of the Sovereignty of God was linked with the Shema. The Rabbis ordained that the words, "Hear, O Israel, the LORD is our God, the LORD is One," should be immediately followed by ברוך שם כבוד מלכותו לעולם ועד, "Blessed be His name, Whose glorious kingdom is for ever and ever"—the proclamation of the ultimate triumph of justice on earth. Jewish monotheism thus stresses the supremacy of the will of God for righteousness over the course of history: "*One* will rules all to *one* end—the world as it ought to be" (Moore).

The Messianic Kingdom. The cardinal Jewish teaching of a living God who rules history, has changed the heart and the whole outlook of humanity. Not only the hallowing of human life, but the hallowing of history flows from this doctrine of a Holy God, who is hallowed by righteousness. It is only the Jew, and those who have adopted Israel's Scriptures as their own, who see all events in nature and history as parts of one all-embracing plan; who behold God's world as a magnificent unity, and who look forward to that sure triumph of justice in humanity on earth which men call the Kingdom of God. And it is only the Jew, and those who have gone to school to the Jew, who can pray, וימליך מלכותיה, "May His kingdom come."

Highest among the implications of the Shema is the passionate conviction of the Jew that the day must dawn when all mankind will call upon the One God, when all the peoples will recognise that they are the children of One Father. Nine hundred years ago, Rashi commented as follows on the six words of the Shema: "He Who now is our God and is not yet recognised by the nations as their God, will yet be the *one* God of the whole world. As it is written in Zephaniah III, 9, *I will restore to the peoples a pure language, that they may call upon the name of the* LORD *to serve Him with one consent;* and it is said in Zechariah XIV, 9, *And the* LORD *shall be king over all the earth; in that day shall the* LORD *be One, and His Name One.*"

and to sanctify Thy glorious and awful Name in public. Blessed art Thou, O LORD, Who sanctifiest Thy Name amongst the many." Numberless were the dire occasions when this Benediction was spoken. One instance will suffice. When the hordes of the Crusaders reached Xanten, near the Rhine (June 27, 1096), the Jews of that place were partaking of their Sabbath-eve meal together. The arrival of the Crusaders meant, of course, certain death to them, and the meal was discontinued. But they did not leave the hall until the saintly R. Moses ha-Cohen first said Grace, enlarging the regular text with prayers appropriate to the awful moment. The Grace was concluded with the Shema. Thereupon they went to the synagogue, where they all met with martyrdom. It is such happenings, which decimated the Jewish communities in the Rhine region by massacre, and self-immolation to escape baptism, that caused the contemporary Synagogue poet, Kalonymos ben Yehudah, to sing :

" Yea, they slay us and they smite,
Vex our souls with sore affright ;
All the closer cleave we, LORD,
To Thine everlasting word.
Not a line of all their Mass
Shall our lips in homage pass ;
Though they curse, and bind, and kill,
The living God is with us still.
We still are Thine, though limbs are torn ;
Better death than life forsworn.
From dying lips the accents swell,
' Thy God is One, O Israel ' ;
And bridegroom answers unto bride,
' The LORD is God, and none beside,'
And, knit with bonds of holiest faith,
They pass to endless life through death."

The reading of the Shema indeed fulfilled the promise of the Rabbis that it clothes man with invincible lion-strength. It endowed the Jew with the double-edged sword of the spirit against the unutterable terrors of his long night of suffering and exile.

Defence of the Unity. The Rabbis not only trained Israel to the understanding of the vital significance of the Divine Unity ; they also defended the Jewish God-idea whenever its purity was threatened by enemies from without or within. They permitted no toying with polytheism, be its disguises ever so ethereal ; they brooked no departure, even by a hair's

שמע ישראל ד׳אלהינו ד׳אחד to a confession of Faith; who ordained that they be repeated by the entire body of worshippers when the Torah is taken out on Sabbaths and Festivals; in the Sanctification (*Kedusha*) on these sacred occasions; after the Neilah service, as the culmination of the great Day of Atonement; and in man's last hour, when he is setting out to meet his Heavenly Father face to face. In this way, the Shema became the soul-stirring, collective self-expression of Israel's spiritual being. But even in the private prayer of the individual Jew, the Rabbis spared no effort to enhance the solemnity of its utterance. It is to be said audibly, they ordained, the ear hearing what the lips utter; and its last word *echod* ("One") was to be pronounced with special emphasis. All thoughts other than God's Unity must be shut out. It must be spoken with entire collection and concentration of heart and mind (כוונה); the reading of the Shema may not be interrupted even to respond to the salutation of a king. If the words of the Shema are uttered devoutly and reverently—the Rabbis taught—they thrill the very soul of the worshipper, and bring him a realisation of communion with the Most High. "When men in prayer declare the Unity of the Holy Name in love and reverence, the walls of earth's darkness are cleft in twain, and the face of the Heavenly King is revealed, lighting up the universe" (Zohar).

The Shema and martyrdom. The unwearied national pedagogy of the Rabbis bore blessed fruit. The Shema became the first prayer of innocent childhood, and the last utterance of the dying. It was the rallying-cry by which a hundred generations in Israel were welded together into one Brotherhood to do the will of their Father in heaven; it was the watchword for the myriads of martyrs who agonised and died for the Unity, "as the *ultima ratio* of their religion" (Herford). During every persecution and massacre, from the time of the Crusades to the wholesale slaughter of the Jewish population in the Ukraine in the years 1919 to 1921, *Shema Yisroel* has been the last sound on the lips of the victims. All the Jewish martyrologies are written round the Shema. The Jewish Teachers in medieval Germany introduced a regular Benediction for the recital of the Shema at the hour of "sanctification of the Name"; *i.e.* when a man is facing martyrdom. It is as follows: "Blessed art Thou, O LORD our God, King of the Universe, who hast sanctified us by Thy commandments and bade us love Thee with all our heart and all our soul,

is the work of the Jewish philosophers, whose effort represents a distinct enrichment of the world's religious thinking. Saadyah, Gabirol, Bachya, Hallevi, Maimonides purge the concept of God of all anthropomorphism, and vindicate the unity and uniqueness of Israel's God-conception. Solomon Ibn Gabirol, renowned alike as philosopher and Synagogue poet, begins his *Royal Crown*, with the words, " Thou art One, the first great Cause of all : Thou art One, and none can penetrate—not even the wisest in heart—the unfathomable mystery of Thy Unity. Thou art One ; Thy Unity can neither be lessened nor increased, for neither plurality nor change nor any attribute can be applied to Thee. Thou art One, but the imagination fails in any attempt to define or limit Thee. Therefore I said, ' I will take heed to my ways, that I sin not with my tongue.' "

In the present day. The long and arduous warfare begun by the Prophets and continued by the Rabbis is not yet ended. The Unity of God has its antagonists in the present day, as in former ages. Even advanced non-Jewish writers on religion are, as a rule, but hesitating witnesses to the Unity of God ; and liberal Christian theologians wax quite eloquent in depicting the amenities of life under polytheism. They plead that it helped to interfuse the whole life with " religion"; to intensify the " joy of life " and delight in the world of nature ; and that it made for religious tolerance.

On closer examination, these partisan claims collapse entirely. As for tolerance, even enlightened Greek polytheism permitted three of the greatest thinkers of the Periclean age—Socrates, Protagoras, and Anaxagoras—to be put to death on religious grounds. The Jews came into contact with Greek polytheism in its later stages. But neither Antiochus Epiphanes who attempted to drown Judaism in the blood of its faithful children, nor Apion, the frenzied spokesman of the anti-Semites in Alexandria, displayed particular tolerance.

Again, the alleged interfusion of the whole of life with " religion " under polytheism did not save the votaries of Greek polytheism from moral laxity, licentiousness and *inhuman* behaviour both in war and in peace. As to intensifying the " joy of life "—that " joy of life," even among the Greeks, seems to have been the prerogative of the few. Thus, Greek society was broad-based on unrighteousness, *i.e.* on human slavery ; and in Greece, " the animated tool," as Aristotle defined the slave, was denied all human rights. It is, furthermore, difficult to see wherein the " joy of life "

breadth, from the most rigorous monotheism ; and rejected absolutely everything that might weaken or obscure it. The fight against idolatry and paganism begun by the Prophets was continued by the Pharisees. Abraham, the father of the Hebrew people, they taught, started on his career as an idol-wrecker. In legends, parables, and discourses, they showed forth the folly and futility of idol-worship, and pointed to the infamy and moral degradation evidenced by the Roman deification of the reigning Emperor. Josephus records that, when Caligula ordered the symbols of his divinity to be erected in the Temple at Jerusalem, tens of thousands of Jews declared their readiness to be trampled to death under the heels of the Roman cavalry, rather than suffer the Jewish belief in the Unity of God to be outraged. " In the world-wide Roman Empire, it was the Jews alone who refused the erection of statues and the paying of divine homage to Caligula. They thereby saved the honour of the human race, when all the other peoples slavishly obeyed the decree of the Imperial madman " (Fuerst). The Rabbis defended the Unity of God against the Jewish Gnostics, those ancient heretics who blasphemed the God of Israel, ridiculed the Scriptures, and asserted a duality of Divine Powers. And they defended it against the Jewish Christians, who darkened the sky of Israel's monotheism by teaching a novel doctrine of God's " sonship " ; by identifying a man, born of woman, with God ; and by advocating the doctrine of a Trinity. Said a Palestinian Rabbi of the 4th century ; " Strange are those men who believe that God has a son and suffered him to die. The God who could not bear to see Abraham about to sacrifice his son, but exclaimed, ' Lay not thine hand upon the lad,' would He have looked on calmly while His son was being slain, and not have reduced the whole world to chaos ! "

In the Middle Ages. Throughout the Middle Ages, the Jewish Teachers continued the religious education of the people begun in earlier centuries. They upheld the cause of pure Monotheism at the Religious Disputations in which they were compelled to participate by the triumphant and all-powerful Church. That portion of their defence of Judaism which found expression in literary form, like the " Book of Victory " (Sefer Nizzachon), is of lasting value. Such likewise is the book of Isaac Troki, a Polish Karaite of the sixteenth century, " the Defence of the Faith," which evoked the warm praise of Voltaire. Of especial importance

and Judaism so long as it covers them with ridicule. But Truth is on the march; and the number of those thinkers is growing who recognise that "the Shema is the basis of all higher, ethical, spiritual religion; an imperishable pronouncement, reverberating to this day in every idealistic conception of the universe" (Gunkel).

Conclusion. "It was undeniably a stroke of true religious genius—a veritable prompting by the Holy Spirit, רוח הקודש, —to select, as Prof. Steinthal reminds us, out of the 4,875 verses of the Pentateuch this one verse (Deut. VI, 4) as the inscription for Israel's banner of victory. Throughout the entire realm of literature, secular or sacred, there is probably no utterance to be found that can be compared in its intrinsic intellectual and spiritual force, or in the influence it exerted upon the whole thinking and feeling of civilised mankind, with the six words which have become the battle-cry of the Jewish people for more than twenty-five centuries" (Kohler).

consisted for the human sacrifices regularly offered by the heathen Semites and Slavs, Germans and Greeks. In regard to the last-named, it is not generally remembered that we find traces of human sacrifice thoughout the Hellenic world, in the cult of almost every god, and in all periods of the independent Greek states. In the Roman Empire, this hideous accompaniment of polytheism continued till the fourth century of our present era; while in India the burning of widows was abolished only in the year 1840!

The other claims on behalf of polytheism are seen to be equally untenable. Delight in the world of nature was not confined to the polytheists. It could not have been alien to the people that produced the Song of Songs, and is therefore not the possession of heathenism alone. No less a scientist and thinker than Alexander von Humboldt has shown that the aesthetic contemplation of nature only began when the landscape was freed from its gods, and men could rejoice in nature's own greatness and beauty.

Various secular writers on religion go far beyond modernist theologians in their depreciation of monotheism. Unlike those theologians, they do not halt between two opinions, and they know no hesitancies. Ernest Renan ascribed the rise of belief in One God to the desert surroundings of the early Hebrews. "The desert is monotheistic," he announced. He omitted, however, to explain why, if so, the other Semitic desert-dwellers had remained polytheists; or why the primeval inhabitants of the Sahara, Gobi and Kalahari deserts were not monotheists. Anti-Semites go further still. In order to belittle Israel's infinite glory as the Prophet of Monotheism, they decry the Unity of God as "a bare, barren, arithmetical idea"; as merely "the minimum of religion." (It is strange that the alleged "minimum of religion" should have given the Decalogue to the world; should have produced the Psalms, the book of devotion of civilised humanity; should have succeeded in shattering all idols, turning the course of history, and freeing the children of men from the stone heart of heathen antiquity). Some of these anti-Semites contrast the bountiful abundance displayed by Greece in its hundreds of gods and goddesses, by India in its thousands of fantastic deities, with the one God of Israel. "*Only* one God—how mean, how meagre!"—they exclaim. It would serve no purpose to repeat further strictures on monotheism on the part of men who deem that, in attacking Jews, one need be neither logical nor fair; and that one may say anything of Jews

III. EKEV

7 12. And it shall come to pass, because ye hearken to these judgements, and keep, and do them, that the LORD thy God shall keep with thee the covenant and the mercy which he sware unto thy fathers: 13. and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy body and the fruit of thy ground, thy corn and thy wine and thine oil, the increase of thy kine and the young of thy flock, in the land which he sware unto thy fathers to give thee. 14. Thou shalt be blessed above all peoples: there shall not be male or female barren among you, or among your cattle. 15. And the LORD will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee. 16. And thou shalt consume all the peoples which the LORD thy God shall deliver unto thee; thine eye shall not pity them: neither shalt thou serve their gods; for that will be a snare unto thee. 17. If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

16. *shall not pity them.* See on XX, 17.

17–26. ISRAEL'S STRUGGLE WITH THE CANAANITE NATIONS

God will be his Helper. Let not Israel in the hour of victory come to terms with Idolatry.

פ פ פ מו 46

ן 12 וְהָיָה ׀ עֵקֶב תִּשְׁמְעוּן אֵת הַמִּשְׁפָּטִים הָאֵלֶּה וּשְׁמַרְתֶּם
וַעֲשִׂיתֶם אֹתָם וְשָׁמַר יְהוָה אֱלֹהֶיךָ לְךָ אֶת־הַבְּרִית וְאֶת־
13 הַחֶסֶד אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ: וַאֲהֵבְךָ וּבֵרַכְךָ וְהִרְבֶּךָ
וּבֵרַךְ פְּרִי־בִטְנְךָ וּפְרִי־אַדְמָתֶךָ דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ
שְׁגַר־אֲלָפֶיךָ וְעַשְׁתְּרֹת צֹאנֶךָ עַל הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע
14 לַאֲבֹתֶיךָ לָתֶת לָךְ: בָּרוּךְ תִּהְיֶה מִכָּל־הָעַמִּים לֹא־יִהְיֶה
טו בְךָ עָקָר וַעֲקָרָה וּבִבְהֶמְתֶּךָ: וְהֵסִיר יְהוָה מִמְּךָ כָּל־חֹלִי
וְכָל־מַדְוֵי מִצְרַיִם הָרָעִים אֲשֶׁר יָדַעְתָּ לֹא יְשִׂימָם בָּךְ
16 וּנְתָנָם בְּכָל־שֹׂנְאֶיךָ: וְאָכַלְתָּ אֶת־כָּל־הָעַמִּים אֲשֶׁר יְהוָה
אֱלֹהֶיךָ נֹתֵן לָךְ לֹא־תָחוֹס עֵינְךָ עֲלֵיהֶם וְלֹא תַעֲבֹד אֶת־
17 אֱלֹהֵיהֶם כִּי־מוֹקֵשׁ הוּא לָךְ: ס כִּי תֹאמַר בִּלְבָבֶךָ
18 רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי אֵיכָה אוּכַל לְהוֹרִישָׁם: לֹא

III. EKEV

(Chapters VII, 12–XI, 25)

VII, 12–16. The Blessings of Obedience

The reward of obedience will be prosperity, vital power, and health.

13. *corn . . . wine . . . oil.* The principal products of Canaan.

15. *diseases of Egypt.* "The climate of Egypt is unhealthy, especially at certain seasons of the year; elephantiasis and other skin complaints, dysentery and ophthalmia being particularly prevalent" (Driver). Pliny describes Egypt as "the mother of worst diseases"; cf. xxviii, 27, 60.

thou knowest. Thou hast had experience of.

18. thou shalt not be afraid of them : thou shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt ; 19. the great trials which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out : so shall the LORD thy God do unto all the peoples of whom thou art afraid. 20. Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, perish from before thee. 21. Thou shalt not be affrighted at them : for the LORD thy God is in the midst of thee, a great God and a terrible. 22. And the LORD thy God will cast out those nations before thee by little and little : thou mayest not consume them quickly, lest the beasts of the field increase upon thee. 23. But the LORD thy God shall deliver them up before thee, and shall discomfit them with a great discomfiture, until they be destroyed. 24. And he shall deliver their kings into thine hand, and thou shalt make their name to perish from under heaven : there shall no man be able to stand before thee,

wholly beyond the range of ordinary experience. "How constant the war of man against wild animals was in ancient Palestine, may be felt from the promise of their being tamed as one of the elements of the Messianic age ; Isa. XI, 6–8 " (G. A. Smith).

23. *discomfit them with a great discomfiture.* " Rout them in a crushing defeat " (Moffatt).

תִּירָא מֵהֶם זָכֹר תִּזְכֹּר אֵת אֲשֶׁר־עָשָׂה יְהוָה אֱלֹהֶיךָ
19 לְפַרְעֹה וּלְכָל־מִצְרָיִם: הַמַּסֹּת הַגְּדֹלֹת אֲשֶׁר־רָאוּ עֵינֶיךָ
וְהָאֹתֹת וְהַמֹּפְתִים וְהַיָּד הַחֲזָקָה וְהַזְּרֹעַ הַנְּטוּיָה אֲשֶׁר
הוֹצִאֲךָ יְהוָה אֱלֹהֶיךָ כֵּן־יַעֲשֶׂה יְהוָה אֱלֹהֶיךָ לְכָל־הָעַמִּים
כ אֲשֶׁר־אַתָּה יָרֵא מִפְּנֵיהֶם: וְגַם אֶת־הַצִּרְעָה יְשַׁלַּח יְהוָה
21 אֱלֹהֶיךָ בָּם עַד־אֹבַד הַנִּשְׁאָרִים וְהַנִּסְתָּרִים מִפָּנֶיךָ: לֹא
תַעֲרֹץ מִפְּנֵיהֶם כִּי־יְהוָה אֱלֹהֶיךָ בְּקִרְבֶּךָ אֵל גָּדוֹל
22 וְנוֹרָא: וְנָשַׁל יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם הָאֵל מִפָּנֶיךָ מְעַט
מְעָט לֹא תוּכַל כַּלֹּתָם מַהֵר פֶּן־תִּרְבֶּה עָלֶיךָ חַיַּת הַשָּׂדֶה:
23 וּנְתָנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהָמָם מְהוּמָה גְּדֹלָה עַד
24 הִשָּׁמְדָם: וְנָתַן מַלְכֵיהֶם בְּיָדֶךָ וְהַאֲבַדְתָּ אֶת־שְׁמָם מִתַּחַת
כה הַשָּׁמָיִם לֹא־יִתְיַצֵּב אִישׁ בְּפָנֶיךָ עַד הִשְׁמְדֶךָ אֹתָם: פְּסִילֵי

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22. v. סנהדרין האלה

17. *are more than I.* "They are too many for me."

19. *trials.* See on IV, 34 and XXIX, 3.

20. *hornet.* Cf. Exod. XXIII, 28. A plague of hornets would drive the Canaanites from their hiding-places into the open. Some of the species of hornets found in Palestine have their nests in rock-caves. There is a novel and illuminating explanation of the meaning of the "hornet." It was the badge of Thothmes III and his successors, and would thus be a veiled reference to the systematic series of invasions and conquests in Palestine undertaken by that Pharaoh. These invasions had reduced the fighting power and resistance of the Canaanites (Garstang).

21. *affrighted at them.* So as to seek safety in flight.

and a terrible. God alone is to be feared, and the fear of Him would drive out any other.

22. *little and little.* Otherwise, large areas would be left desolate, in which wild beasts would multiply; see II Kings XVII, 24f, also on Exod. XXIII, 29.

beasts of the field. Wild beasts, as "field" is here used in the sense of uncultivated territory. The country was at no time in the Biblical age so settled that the jungle lay

until thou have destroyed them. 25. The graven images of their gods shall ye burn with fire: thou shalt not covet the silver or the gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God: 26. and thou shalt not bring an abomination into thine house, and become a devoted thing like unto it: thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a devoted thing.

CHAPTER VIII

8 1. All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. 2. And thou shalt remember all the way

1. *all the commandment.* Ibn Ezra joins this *v.* to the one following. "If ye desire to keep all the commandments that ye may live, then remember all the way which the LORD . . . commandments or no."

live, and multiply. This is said because of the fate of the preceding generation which had been doomed to die in the Wilderness (Ehrlich).

2. *all the way.* The spiritual purpose of the long journey in the Wilderness is now expounded to the people, presenting a fresh aspect of Divine Providence.

that he might humble thee. This is defined in *v.* 3, 15–16. God brought privations upon them to teach them how dependent they were upon Him, and how helpless without Him.

אֱלֹהֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ לֹא־תַחְמֹד כֶּסֶף וְזָהָב עֲלֵיהֶם
וְלָקַחְתָּ לָךְ פֶּן תִּוָּקֵשׁ בּוֹ כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ הוּא׃
26 וְלֹא־תָבִיא תוֹעֵבָה אֶל־בֵּיתֶךָ וְהָיִיתָ חֵרֶם כָּמֹהוּ שַׁקֵּץ |
תְּשַׁקְּצֶנּוּ וְתַעֵב | תְּתַעֲבֶנּוּ כִּי־חֵרֶם הוּא׃ פ

Cap. VIII. ח

ח 1 כָּל־הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת
לְמַעַן תִּחְיוּן וּרְבִיתֶם וּבָאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר־
2 נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם׃ וְזָכַרְתָּ אֶת־כָּל־הַדֶּרֶךְ אֲשֶׁר

25. *the silver or the gold that is on them.* The wooden image was usually overlaid with one of the precious metals; see Isa. XL, 19, p. 485.

snared therein. i.e. brought into misfortune, through God's judgment being provoked by the heathenish relic in the Israelite's home.

26. *an abomination.* Heb. תועבה; a contemptuous term for an idolatrous image, unchastity, or dishonest dealing.

become a devoted thing. Better, *be an accursed thing; i.e.* become a *herem;* cf. *Leviticus,* p. 312: He who brings an abomination into his house, himself becomes abominable; see the story of Achan, Josh. VII.

Chapters VIII–X, 11

Appeal to History as a motive for fulfilling the fundamental duty of loving God and keeping His Commandments

VIII. Fatherly Discipline of God—the Lessons of the Wilderness

The long wandering in the Wilderness had been designed to teach Israel humility and a self-distrusting reliance on Him. In those years, when the Israelites were wholly dependent upon God, they had lacked nothing that was essential for their life. Now they were about to take possession of a fertile land; let them take heed not to forget the Divine goodness and guidance.

which the LORD thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. 3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the LORD doth man live. 4. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. 5. And thou shalt consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee. 6. And thou

5. *and thou shalt consider in thine heart.* Better, *and thou shalt know with thine heart; i.e.* with the *conviction* which comes from knowledge—the "heart" being the seat of intelligence (IV 29).

chasteneth his son. Better, *disciplineth his son.* Even the hunger and hardship during the wanderings in the desert were part of God's fatherly discipline of His people. Suffering is thus transfigured into what the Rabbis called "chastisements of love" (יסורין של אהבה). "Happy is the man whom God chasteneth. He delivereth the afflicted by his affliction" (Job V, 17; XXXVI, 15). Especially to the Rabbis is the pathway of suffering the necessary road to the beatitudes of the higher life. "Beloved is suffering; for only through suffering were the good gifts of the Torah, the Holy Land, and Eternal Life given unto Israel. Those who are oppressed and oppress not, who are reviled and revile not, who serve God in love and rejoice in their sufferings, they are the *lovers* of God" (Talmud).

הוֹלִיכְךָ יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לְמַעַן
עַנֹּתְךָ לְנַסֹּתְךָ לָדַעַת אֶת־אֲשֶׁר בִּלְבָבְךָ הֲתִשְׁמֹר מִצְוֹתָו
אִם־לֹא: וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא 3
יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם
לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־יְהוָה יִחְיֶה הָאָדָם:
שִׂמְלָתְךָ לֹא בָלְתָה מֵעָלֶיךָ וְרַגְלְךָ לֹא בָצֵקָה זֶה אַרְבָּעִים 4
ה שָׁנָה: וְיָדַעְתָּ עִם־לְבָבֶךָ כִּי כַאֲשֶׁר יִיַּסֵּר אִישׁ אֶת־בְּנוֹ
יְהוָה אֱלֹהֶיךָ מְיַסְּרֶךָּ: וְשָׁמַרְתָּ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ 6

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2. v. משהו קרי

to prove thee. *i.e.* to test thee. It is in adversity that the true nature of a man is seen. When hardships came upon the Israelites, they might have finally disowned God and rejected His service. In that event, their existence as a people would have come to an end in the Wilderness. But they had stood the test. Although they had murmured and complained, under the restraining influence of Moses they had adhered to God.

3. *and he humbled thee.* Better, *so he humbled thee.*

manna. See Exod. xvi.

man doth not live by bread only. Physical food is not the only thing that ensures man's existence. Apart from the normal sustenance, there are Divine forces which sustain man in his progress through life. The words in the Text are of wider application than their reference to the manna. They teach that man has a soul as well as a body, and the needs of the spiritual life should not be neglected. This truth is of especial importance in an age when, in so many countries, men are passionately declaring that man *can* live by bread alone, and that he will.

4. *thy raiment waxed not old.* "There are some who explain this in the manner of a symbol; *i.e.* the expressions are rhetorical, and not to be understood in their literal sense. They are a vivid metaphor to denote the sustaining Providence of God during the wanderings in the inhospitable desert" (Ibn Ezra).

shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. 7. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; 8. a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil olives and honey; 9. a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. 10. And thou shalt eat and be full, and thou shalt bless the LORD thy God for the good land which he hath given thee.*ii 11. Beware lest thou forget

As "the earth is the LORD's and the fulness thereof," the Talmud declares, "Whoever enjoys any worldly pleasure without uttering a benediction of its Divine Giver, commits a theft against God."

The Grace consists of four parts: thanksgiving for food, for the land of Israel, for the Temple, and general praise and petition. In the light of Judaism, the table is an altar; and every meal is hallowed by prayer, before and after. The ancient Jewish Mystics added a touch of ecstasy to the statutory Grace by singing gleeful table-hymns, Zemiroth. Their unique combination of adoration of God with genial appreciation of good cheer is a product of the Jewish genius, which interweaves the secular with the sacred, and spreads over the ordinary facts of life the rainbow of the Divine. This saintly custom of table-hymns was soon adopted by the whole House of Israel, albeit only for the Sabbath, which is and must remain the central sun in the existence of the faithful Jew. In this way, a Sabbath meal became, literally, a service *of* joy and *with* joy. To those who sing, and teach their little ones to sing, these beautiful hymns and melodies, the Sabbath day is, as it was to their fathers of old, a foretaste of "that Day which is wholly a Sabbath, and rest in life everlasting."

7 לָלֶכֶת בִּדְרָכָיו וּלְיִרְאָה אֹתוֹ׃ כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ
אֶל־אֶרֶץ טוֹבָה אֶרֶץ נַחֲלֵי מָיִם עֲיָנֹת וּתְהֹמֹת יֹצְאִים
8 בַּבִּקְעָה וּבָהָר׃ אֶרֶץ חִטָּה וּשְׂעֹרָה וְגֶפֶן וּתְאֵנָה וְרִמּוֹן
9 אֶרֶץ־זֵית שֶׁמֶן וּדְבָשׁ׃ אֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנֻת תֹּאכַל־
בָּהּ לֶחֶם לֹא־תֶחְסַר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בַרְזֶל
י וּמֵהָרָרֶיהָ תַּחְצֹב נְחֹשֶׁת׃ וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־
11 יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃ הִשָּׁמֶר

7. ז קמץ בזק

7–19. This fatherly discipline of God it is necessary to keep vividly in mind; lest, in the plenty of Palestine, God be forgotten.

7. *a good land . . . hills.* "An attractive and faithful description of the Palestinian landscape" (Driver); III, 25.

brooks of water. *i.e.* wadys; see on II, 13.

depths. Heb. *tehomoth*; the underground waters that feed the rivers and fountains; see on IV, 18.

8. *oil olives.* As contrasted with the wild olive.

9. *without scarceness.* Among the desert Arabs, "some tribes taste bread but once a month, others not so often, and it is regarded as a luxury" (Ed. Robinson).

whose stones are iron. *i.e.* the stones contain, and with treatment yield, iron. What is meant is probably the black basalt, a volcanic product, which contains about 1/5th iron, and is still called iron-stone by the Arabs.

brass. Better, *copper.* Traces of copper works are to be found in the Lebanon and Edom. For an account of ancient mining, see Job. XXVIII, 1–11.

10. *and thou shalt eat.* The command to enjoy the produce of their land is noteworthy. The good things of the world are provided for man's enjoyment; and, far from doing wrong by finding happiness in them, Judaism desires man to do so.

thou shalt bless. *i.e.* thank; thou shalt be moved to praise Him with a grateful heart. The Rabbis understood these words as a command, and based upon them the precept that every meal must be followed by Grace.

the LORD thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee this day: 12. lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; 13. and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; 14. then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, out of the house of bondage; 15. who led thee through the great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint; 16. who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end: 17. and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. 18. But thou shalt remember the LORD thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day. 19. And

18. *but thou shalt remember.* God would fulfil the promise He made to the Patriarchs; but the continuance of the good fortune of the Israelites would depend upon their own merit. Hence the warning immediately follows, that forgetfulness of God would change national prosperity into adversity.

as at this day. As the occupation of the Transjordanian lands, and the impending conquest of the Promised Land, are the result of that Covenant.

לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ לִבְלְתִּי שְׁמֹר מִצְוֹתָיו
12 וּמִשְׁפָּטָיו וְחֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם: פֶּן־תֹּאכַל וְשָׂבָעְתָּ
13 וּבָתִּים טֹבִים תִּבְנֶה וְיָשָׁבְתָּ: וּבְקָרְךָ וְצֹאנְךָ יִרְבְּיֻן וְכֶסֶף
14 וְזָהָב יִרְבֶּה־לָּךְ וְכֹל אֲשֶׁר־לְךָ יִרְבֶּה: וְרָם לְבָבֶךָ וְשָׁכַחְתָּ
אֶת־יְהוָה אֱלֹהֶיךָ הַמּוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:
ס 15 הַמּוֹלִיכְךָ בַּמִּדְבָּר ׀ הַגָּדֹל וְהַנּוֹרָא נָחָשׁ ׀ שָׂרָף וְעַקְרָב
וְצִמָּאוֹן אֲשֶׁר אֵין־מָיִם הַמּוֹצִיא לְךָ מַיִם מִצּוּר הַחַלָּמִישׁ:
16 הַמַּאֲכִלְךָ מָן בַּמִּדְבָּר אֲשֶׁר לֹא־יָדְעוּן אֲבֹתֶיךָ לְמַעַן עַנֹּתְךָ
17 וּלְמַעַן נַסֹּתֶךָ לְהֵיטִבְךָ בְּאַחֲרִיתֶךָ: וְאָמַרְתָּ בִּלְבָבֶךָ כֹּחִי
18 וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחַיִל הַזֶּה: וְזָכַרְתָּ אֶת־יְהוָה
אֱלֹהֶיךָ כִּי הוּא הַנֹּתֵן לְךָ כֹּחַ לַעֲשׂוֹת חָיִל לְמַעַן הָקִים
אֶת־בְּרִיתוֹ אֲשֶׁר־נִשְׁבַּע לַאֲבֹתֶיךָ כַּיּוֹם הַזֶּה: ס

14. *thine heart be lifted up . . . forget the* LORD. Wherever there is pride, there is forgetting of God. "Of a man dominated by pride, the Holy One, blessed be He, says, 'I and he cannot dwell in the same universe'" (Talmud). "Prosperity always tempts man to fretfulness against every idea of restraint. Whenever men forgot God, their whole way of life dropped to a lower level and served baser issues. A reverent and humble recognition of Him and gratitude to Him would prevent their obedience becoming a weariness" (Welch).

15. *fiery serpents.* See Num. XXI, 6.

thirsty ground where was no water. The desert was first of all a place of thirst without shade from the sun, the fierce rays of which cause excessive longing for drink; secondly, the desert was a waterless place.

rock of flint. See Exod. XVII, 6.

16. *at thy latter end.* lit. "in thy later days"; viz., when Israel is settled in the Land. The hard experience they had been called upon to endure was part of their training for their independent national existence.

it shall be, if thou shalt forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. 20. As the nations which the LORD maketh to perish before you, so shall ye perish; because ye would not hearken unto the voice of the LORD your God.

CHAPTER IX

9 1. Hear, O Israel: thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, 2. a people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the sons of Anak? 3. Know therefore this day, that the LORD thy God is he which goeth over before thee as a devouring fire; he shall destroy them, and he shall bring them down before thee: so shalt thou drive them out, and make them to perish quickly, as the LORD hath spoken unto thee.*iii 4. Speak not thou in thine heart, after that the LORD thy God hath thrust them out from before thee, saying, For my righteousness the LORD hath

2. *whom thou knowest.* Having come in contact with Og, king of Bashan, who belonged to a race of giants (III, 12).
thou hast heard. From the report of the spies; Num. XIII, 28.
3. *he shall.* The *he* is emphatic. The victory is God's, not Israel's.
hath spoken. See Exod. XXIII, 27, 31.
4. *for my righteousness.* "Because of my deserts."

19 וְהָיָה אִם־שָׁכֹחַ תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ וְהָלַכְתָּ אַחֲרֵי
אֱלֹהִים אֲחֵרִים וַעֲבַדְתָּם וְהִשְׁתַּחֲוִיתָ לָהֶם הַעִדֹתִי בָכֶם
כ הַיּוֹם כִּי אָבֹד תֹּאבֵדוּן: כַּגּוֹיִם אֲשֶׁר יְהוָה מַאֲבִיד
מִפְּנֵיכֶם כֵּן תֹּאבֵדוּן עֵקֶב לֹא תִשְׁמְעוּן בְּקוֹל יְהוָה
אֱלֹהֵיכֶם: פ

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ט א שְׁמַע יִשְׂרָאֵל אַתָּה עֹבֵר הַיּוֹם אֶת־הַיַּרְדֵּן לָבֹא לָרֶשֶׁת
גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמְּךָ עָרִים גְּדֹלֹת וּבְצֻרֹת בַּשָּׁמָיִם:
2 עַם־גָּדוֹל וָרָם בְּנֵי עֲנָקִים אֲשֶׁר אַתָּה יָדַעְתָּ וְאַתָּה
3 שָׁמַעְתָּ מִי יִתְיַצֵּב לִפְנֵי בְּנֵי עֲנָק: וְיָדַעְתָּ הַיּוֹם כִּי יְהוָה
אֱלֹהֶיךָ הוּא הָעֹבֵר לְפָנֶיךָ אֵשׁ אֹכְלָה הוּא יַשְׁמִידָם
וְהוּא יַכְנִיעֵם לְפָנֶיךָ וְהוֹרַשְׁתָּם וְהַאֲבַדְתָּם מְהֵר כַּאֲשֶׁר
4 דִּבֶּר יְהוָה לָךְ: אַל־תֹּאמַר בִּלְבָבְךָ בַּהֲדֹף יְהוָה אֱלֹהֶיךָ
אֹתָם ו מִלְּפָנֶיךָ לֵאמֹר בְּצִדְקָתִי הֱבִיאַנִי יְהוָה לָרֶשֶׁת

19. *other gods . . . testify.* Local Baals of the Canaanites.
20. *as the nations . . . perish.* Because you will then not be better than those nations.

Chapter IX–X, 11

Warning against Self-righteousness

Israel's victories over the Canaanites are due not to any exceptional merits of Israel, but to the wickedness of those nations, and because of the Divine promise to the Patriarchs.

1–7. Israel's Victory due to God

1. *this day.* *i.e.* in the immediate future.
to possess. *i.e.* to dispossess.
fenced up to heaven. Cf. I, 28.

brought me in to possess this land: whereas for the wickedness of these nations the LORD doth drive them out from before thee. 5. Not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may establish the word which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob. 6. Know therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. 7. Remember, forget thou not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou wentest forth out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. 8. Also in Horeb ye provoked the LORD to wrath, and the LORD was angry with you to have destroyed you. 9. When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights; I did neither eat bread nor drink water.

forgiveness of God, Israel would have been destroyed for the Golden Calf apostasy.

8. *also in Horeb.* Better, *even in Horeb*; or, *especially in Horeb.* The sin of the Golden Calf is singled out as the most notorious offence committed by the Israelites.

9. *I did neither eat.* While the Revelation imposed upon Moses a long abstinence, they treated it so lightly that they indulged in a heathenish orgy.

אֶת הָאָרֶץ הַזֹּאת וּבִרְשַׁעַת הַגּוֹיִם הָאֵלֶּה יְהוָה מוֹרִישָׁם
ה מִפָּנֶיךָ׃ לֹא בְצִדְקָתְךָ וּבְיֹשֶׁר לְבָבְךָ אַתָּה בָא לָרֶשֶׁת אֶת־
אַרְצָם כִּי בְּרִשְׁעַת ׀ הַגּוֹיִם הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישָׁם
מִפָּנֶיךָ וּלְמַעַן הָקִים אֶת־הַדָּבָר אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ
6 לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃ וְיָדַעְתָּ כִּי לֹא בְצִדְקָתְךָ יְהוָה
אֱלֹהֶיךָ נֹתֵן לְךָ אֶת־הָאָרֶץ הַטּוֹבָה הַזֹּאת לְרִשְׁתָּהּ כִּי
7 עַם־קְשֵׁה־עֹרֶף אָתָּה׃ זְכֹר אַל־תִּשְׁכַּח אֵת אֲשֶׁר־הִקְצַפְתָּ
אֶת־יְהוָה אֱלֹהֶיךָ בַּמִּדְבָּר לְמִן־הַיּוֹם אֲשֶׁר־יָצָאתָ ׀ מֵאֶרֶץ
מִצְרַיִם עַד־בֹּאֲכֶם עַד־הַמָּקוֹם הַזֶּה מַמְרִים הֱיִיתֶם עִם־
8 יְהוָה׃ וּבְחֹרֵב הִקְצַפְתֶּם אֶת־יְהוָה וַיִּתְאַנַּף יְהוָה בָּכֶם
9 לְהַשְׁמִיד אֶתְכֶם׃ בַּעֲלֹתִי הָהָרָה לָקַחַת לוּחֹת הָאֲבָנִים
לוּחֹת הַבְּרִית אֲשֶׁר־כָּרַת יְהוָה עִמָּכֶם וָאֵשֵׁב בָּהָר אַרְבָּעִים
יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי׃

whereas for the wickedness. Better, *and for the wickedness.* The meaning of this and *v.* 5 is as follows: Do not imagine that there are two reasons for thy possession of the Land; viz., thy righteousness, and the wickedness of the inhabitants. True the wickedness of the inhabitants lost them their land; but the reason why the Israelites were taking their place was not their righteousness, but the fulfilment of the Divine promise made to the Fathers (Rashi, Rashbam).

5. *the wickedness of these nations.* Recent excavations bear gruesome testimony to the savagery and foul uncleanness of their rites; see on XII, 31.

not for thy righteousness. This is illustrated in *v.* 8 by the outstanding example of Israel's sin, the Golden Calf.

or for the uprightness of thine heart. This refers to Israel's unbelief and rebellion; see *v.* 20f.

6. *stiffnecked people.* See on Exod. XXXII, 9.

IX, 8–X, 11. Proof from history of Israel's Rebellion

But for the intercession of Moses, and the gracious

10. And the LORD delivered unto me the two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. 11. And it came to pass at the end of the forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant. 12. And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image. 13. Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people: 14. let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. 15. So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands. 16. And I looked, and, behold, ye had sinned against the LORD your God; ye had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. 17. And I took hold of the two tables, and cast them out of my two hands, and brake them

17. *brake them before your eyes.* As a sign that God's Covenant with Israel was at an end.

י וַיִּתֵּן יְהוָה אֵלַי אֶת־שְׁנֵי לוּחֹת הָאֲבָנִים כְּתֻבִים בְּאֶצְבַּע
אֱלֹהִים וַעֲלֵיהֶם כְּכָל־הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה עִמָּכֶם
11 בָּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל: וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם
וְאַרְבָּעִים לָיְלָה נָתַן יְהוָה אֵלַי אֶת־שְׁנֵי לֻחֹת הָאֲבָנִים
12 לֻחוֹת הַבְּרִית: וַיֹּאמֶר יְהוָה אֵלַי קוּם רֵד מַהֵר מִזֶּה
כִּי שִׁחֵת עַמְּךָ אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם סָרוּ מַהֵר מִן־הַדֶּרֶךְ
13 אֲשֶׁר צִוִּיתִם עָשׂוּ לָהֶם מַסֵּכָה: וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר
14 רָאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קְשֵׁה־עֹרֶף הוּא: הַנַּח
מִמֶּנִּי וְאַשְׁמִידֵם וְאֶמְחֶה אֶת־שְׁמָם מִתַּחַת הַשָּׁמָיִם
טו וְאֶעֱשֶׂה אֹתְךָ לְגוֹי־עָצוּם וָרָב מִמֶּנּוּ: וָאֵפֶן וָאֵרֶד מִן
הָהָר וְהָהָר בֹּעֵר בָּאֵשׁ וּשְׁנֵי לוּחֹת הַבְּרִית עַל שְׁתֵּי יָדָי:
16 וָאֵרֶא וְהִנֵּה חֲטָאתֶם לַיהוָה אֱלֹהֵיכֶם עֲשִׂיתֶם לָכֶם עֶגֶל
מַסֵּכָה סַרְתֶּם מַהֵר מִן־הַדֶּרֶךְ אֲשֶׁר־צִוָּה יְהוָה אֶתְכֶם:
17 וָאֶתְפֹּשׂ בִּשְׁנֵי הַלֻּחֹת וָאַשְׁלִכֵם מֵעַל שְׁתֵּי יָדָי וָאֲשַׁבְּרֵם

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14. ר קמץ בטרחזא

10. *written with the finger of God.* See on Exod. xxxi, 18.
the assembly. Heb. *kahal;* any assembly, or its representatives, for organised national action.

12. *get thee down quickly.* See Exod. xxxii, 7f.
thy people. God repudiates Israel because of their treachery—"thy (Moses') people," "thou (Moses) hast brought forth out of Egypt."
corrupted themselves. Better, *have done corruptly.*

14. *blot out their name.* See Exod. xxxii, 10, 32.

15. In this historical retrospect, Moses does not follow the strict chronological order as recorded in Exod. xxxii, and the narrative here is much condensed.

before your eyes. 18. And I fell down before the LORD, as at the first, forty days and forty nights; I did neither eat bread nor drink water; because of all your sin which ye sinned, in doing that which was evil in the sight of the LORD, to provoke him to anger. 19. For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me that time also. 20. And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. 21. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, grinding it very small, until it was as fine as dust: and I cast the dust thereof into the brook that descended out of the mount. 22. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. 23. And when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. 24. Ye have been rebellious against

I cast the dust thereof. The fact is here omitted that Moses made the people drink of the mingled water and dust, because the point on which he is dwelling is his intercession on their behalf. He is not recapitulating the history of the Golden Calf in detail.

22. *at Taberah.* See Num. XI, 1–3.

Massah. See Exod. XVII, 2f.

Kibroth-hattaavah. See Num. XI, 4f.

23. *from Kadesh-barnea.* Cf. I, 19f, especially *v.* 26, 32.

18 לְעֵינֵיכֶם: וָאֶתְנַפַּל לִפְנֵי יְהוָה כָּרִאשֹׁנָה אַרְבָּעִים יוֹם
וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי עַל
כָּל־חַטַּאתְכֶם אֲשֶׁר חֲטָאתֶם לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה
19 לְהַכְעִיסוֹ: כִּי יָגֹרְתִּי מִפְּנֵי הָאַף וְהַחֵמָה אֲשֶׁר קָצַף יְהוָה
עֲלֵיכֶם לְהַשְׁמִיד אֶתְכֶם וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפַּעַם
כ הַהִוא: וּבְאַהֲרֹן הִתְאַנַּף יְהוָה מְאֹד לְהַשְׁמִידוֹ וָאֶתְפַּלֵּל
21 גַּם־בְּעַד אַהֲרֹן בָּעֵת הַהִוא: וְאֶת־חַטַּאתְכֶם אֲשֶׁר־עֲשִׂיתֶם
אֶת־הָעֵגֶל לָקַחְתִּי וָאֶשְׂרֹף אֹתוֹ ו בָּאֵשׁ וָאֶכֹּת אֹתוֹ טָחוֹן
הֵיטֵב עַד אֲשֶׁר־דַּק לְעָפָר וָאַשְׁלֵךְ אֶת־עֲפָרוֹ אֶל־הַנַּחַל
22 הַיֹּרֵד מִן־הָהָר: וּבְתַבְעֵרָה וּבְמַסָּה וּבְקִבְרֹת הַתַּאֲוָה
23 מַקְצְפִים הֱיִיתֶם אֶת־יְהוָה: וּבְשָׁלְחַ יְהוָה אֶתְכֶם מִקָּדֵשׁ
בַּרְנֵעַ לֵאמֹר עֲלוּ וּרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לָכֶם
וַתַּמְרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם וְלֹא הֶאֱמַנְתֶּם לוֹ וְלֹא
24 שְׁמַעְתֶּם בְּקֹלוֹ: מַמְרִים הֱיִיתֶם עִם־יְהוָה מִיּוֹם דַּעְתִּי

ומ קשה v. 24.

18. *I fell down.* Better, *I cast myself down.*

as at the first. A condensation of the narrative in Exod. xxxii, and a rearrangement of the details, as in *v.* 15.

19. *that time also.* His prayer on their behalf was heard, as on previous occasions ; Exod. xiv, 15 ; xv, 25 (Ibn Ezra).

20. *very angry with Aaron.* Aaron as leader had lacked strength ; his, therefore, was much of the responsibility for what had happened.

21. *and I took your sin . . . made.* The destruction of the sin, *i.e.* of the idol that was the occasion of the sin, must precede the removal of the guilt.

the LORD from the day that I knew you. 25. So I fell down before the LORD the forty days and forty nights that I fell down ; because the LORD had said he would destroy you. 26. And I prayed unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. 27. Remember thy servants, Abraham, Isaac, and Jacob ; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin : 28. lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised unto them, and because he hated them, he hath brought them out to slay them in the wilderness. 29. Yet they are thy people and thine inheritance, which thou broughtest out by thy great power and by thy stretched out arm.*iv

CHAPTER X

10 1. At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. 2. And I will write on the tables the words that were on the first tables which thou brakest, and thou shalt put them

1. ***at that time.*** **After Moses had succeeded in averting destruction from the people.**

כה אֶתְכֶם: וָאֶתְנַפַּל לִפְנֵי יְהוָה אֵת אַרְבָּעִים הַיּוֹם וְאֶת־
אַרְבָּעִים הַלַּיְלָה אֲשֶׁר הִתְנַפַּלְתִּי כִּי־אָמַר יְהוָה לְהַשְׁמִיד
26 אֶתְכֶם: וָאֶתְפַּלֵּל אֶל־יְהוָה וָאֹמַר אֲדֹנָי יְהוִה אַל־תַּשְׁחֵת
עַמְּךָ וְנַחֲלָתְךָ אֲשֶׁר פָּדִיתָ בְגָדְלֶךָ אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם
27 בְּיָד חֲזָקָה: זְכֹר לַעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב אַל־
28 תֵּפֶן אֶל־קְשִׁי הָעָם הַזֶּה וְאֶל־רִשְׁעוֹ וְאֶל־חַטָּאתוֹ: פֶּן־יֹאמְרוּ
הָאָרֶץ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם מִבְּלִי יְכֹלֶת יְהוָה לָהֲבִיאָם
אֶל־הָאָרֶץ אֲשֶׁר־דִּבֶּר לָהֶם וּמִשִּׂנְאָתוֹ אוֹתָם הוֹצִיאָם
29 לַהֲמִתָם בַּמִּדְבָּר: וְהֵם עַמְּךָ וְנַחֲלָתֶךָ אֲשֶׁר הוֹצֵאתָ בְּכֹחֲךָ
הַגָּדֹל וּבִזְרֹעֲךָ הַנְּטוּיָה: ס רביעי

Cap. X. י

י א בָּעֵת הַהִוא אָמַר יְהוָה אֵלַי פְּסָל־לְךָ שְׁנֵי־לוּחֹת אֲבָנִים
2 כָּרִאשֹׁנִים וַעֲלֵה אֵלַי הָהָרָה וְעָשִׂיתָ לְךָ אֲרוֹן עֵץ: וְאֶכְתֹּב
עַל־הַלֻּחֹת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלֻּחֹת הָרִאשֹׁנִים

25. *so I fell down.* See on *v.* 18.

27. *look not unto the stubbornness.* See on Exod. xxxii, 11–13.

28. *lest the land.* *i.e.* the inhabitants of the land. In Exod. xxxii, 12, the Egyptians are named.

Chapter X

1–11. Results of Moses' Intercession

The grant of the Second Tables; the institution of the priestly and Levitical services; and the permission to march onward and take possession of Canaan.

in the ark. 3. So I made an ark of acacia wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. 4. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. 5. And I turned and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me. 6. (And the children of Israel journeyed from the wells of the children of Jaakan to Moserah: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. 7. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbathah, a land of

named in a different order, with the variation in nomenclature that is not infrequent in Scripture. A probable explanation is that the Israelites, after journeying in a southern direction to the land of Edom, had to turn sharply to the north (see on II, 3). They may have had to retrace their steps for a short distance, and revisit some of the places they had passed through, this time in the reverse order.

there Aaron died. By *there* must be understood the last-mentioned place; viz., Moserah. As it is unthinkable that, in regard to an important event like the death of Aaron, there should be a divergence in the accounts, Moserah must be thought of as at the foot of Mount Hor mentioned in Num. xx, 22f, and would indicate the exact spot from which Aaron ascended the mountain.

3 אֲשֶׁר שִׁבַּרְתָּ וְשַׂמְתָּם בָּאָרֹן׃ וָאַעַשׂ אֲרוֹן עֲצֵי שִׁטִּים
וָאֶפְס�ל שְׁנֵי־לֻחֹת אֲבָנִים כָּרִאשֹׁנִים וָאַעַל הָהָרָה וּשְׁנֵי
4 הַלֻּחֹת בְּיָדִי׃ וַיִּכְתֹּב עַל־הַלֻּחֹת כַּמִּכְתָּב הָרִאשׁוֹן אֵת
עֲשֶׂרֶת הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיכֶם בְּהַר מִתּוֹךְ הָאֵשׁ
ה בְּיוֹם הַקָּהָל וַיִּתְּנֵם יְהוָה אֵלָי׃ וָאֵפֶן וָאֵרֵד מִן־הָהָר וָאָשֶׂם
אֶת־הַלֻּחֹת בָּאָרֹן אֲשֶׁר עָשִׂיתִי וַיִּהְיוּ שָׁם כַּאֲשֶׁר צִוַּנִי
6 יְהוָה׃ וּבְנֵי יִשְׂרָאֵל נָסְעוּ מִבְאֵרֹת בְּנֵי־יַעֲקָן מוֹסֵרָה שָׁם
7 מֵת אַהֲרֹן וַיִּקָּבֶר שָׁם וַיְכַהֵן אֶלְעָזָר בְּנוֹ תַּחְתָּיו׃ מִשָּׁם
8 נָסְעוּ הַגִּדְגֹּדָה וּמִן־הַגִּדְגֹּדָה יָטְבָתָה אֶרֶץ נַחֲלֵי־מָיִם׃ בָּעֵת

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2. v. פתח באתנח

3. *so I made an ark.* " So I had an ark made," by Bezalel ; cf. Exod. xxv, 10f, " thou shalt overlay it with pure gold," *i.e.* have it overlaid.

Some of the Midrashim, followed by Rashi, are of opinion that there were two Arks—a temporary Ark made by Moses on receipt of the Tables, and the permanent one prepared later by Bezalel.

5. *put the tables in the ark.* Cf. I Kings viii, 9. According to a Rabbinic tradition, Moses also deposited in the Ark the fragments of the First Tables that had been broken. לוחות ושברי לוחות מונחין בארון. " One should learn from this, to show respect to a scholar who has forgotten his learning through age, sorrow or illness " (Talmud). We must respect the aged, though they be broken by years and trouble.

6–9. The mention of the Ark leads Moses to refer to the appointment of the Levites who were to have it in their charge.

6. *children of Israel journeyed.* This and the succeeding *v.* interrupt the narrative, and may be regarded as a gloss added by Moses when he wrote down the Discourse. The itinerary detailed here is : Beeroth-bene-Jaakan (" The wells of the children of Jaakan ") to Moserah, to Gudgodah, to Jotbathah. In Num. xxxiii, 31f, we find the stations

brooks of water. 8. At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD, to minister unto him, and to bless in his name, unto this day. 9. Wherefore Levi hath no portion nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God spake unto him.) 10. And I stayed in the mount, as at the first time, forty days and forty nights: and the LORD hearkened unto me that time also; the LORD would not destroy thee. 11. And the LORD said unto me, Arise, take thy journey before the people; and they shall go in and possess the land, which I sware unto their fathers to give unto them.*v

the LORD *is his inheritance.* This phrase is like that of the Psalmist (XVI, 5), "O LORD, the portion of mine inheritance" (Ibn Ezra). The Targum understands it to mean: "what God will give them; viz., the portions of the sacrifices that shall be the inheritance of the tribe of Levi." See XVIII, 1–8.

spake unto him. See Num. XVIII, 20. Although the words are there addressed to Aaron and his sons, *i.e.* to the priests, they clearly apply to the tribe of Levi generally.

10. *I stayed in the mount.* This and the succeeding *v.* are a continuation of IX, 18, 19. Moses stayed two periods of forty days on the Mount after the sin of the Golden Calf—the first time, to intercede for the people (alluded to in IX, 18, 25); the second time, for the purpose of receiving the Tables; cf. Exod. XXXIV, 28.

11. *arise.* As Leader of Israel, to bring Israel to Canaan. The forgiveness of Israel's sin is complete.

הַהוּא הִבְדִּיל יְהוָה אֶת־שֵׁבֶט הַלֵּוִי לָשֵׂאת אֶת־אֲרוֹן
בְּרִית־יְהוָה לַעֲמֹד לִפְנֵי יְהוָה לְשָׁרְתוֹ וּלְבָרֵךְ בִּשְׁמוֹ עַד
הַיּוֹם הַזֶּה׃ 9 עַל־כֵּן לֹא־הָיָה לְלֵוִי חֵלֶק וְנַחֲלָה עִם־אֶחָיו
י יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֶיךָ לוֹ׃ וְאָנֹכִי
עָמַדְתִּי בָהָר כַּיָּמִים הָרִאשֹׁנִים אַרְבָּעִים יוֹם וְאַרְבָּעִים
לַיְלָה וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפַּעַם הַהוּא לֹא־אָבָה יְהוָה
הַשְׁחִיתֶךָ׃ 11 וַיֹּאמֶר יְהוָה אֵלַי קוּם לֶךְ לְמַסַּע לִפְנֵי
הָעָם וְיָבֹאוּ וְיִרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לַאֲבֹתָם
לָתֵת לָהֶם׃

פ חטישי

8. *at that time.* Of the sin of the Golden Calf and its sequel. The tribe of Levi had held aloof from the rest of the people (Exod. XXXII, 26), and, as a reward for their faithfulness, they were appointed to the sacred charge of the Sanctuary.

separated. Better, *set apart.*

to bear the ark. One of the functions of the Levites was to assist the priests in carrying the Ark.

to stand before the LORD. To minister unto Him in offering sacrifice. This duty was reserved for the priests alone; Num. III, 10.

to bless in his name. To pronounce the Priestly Benediction, Num. VI, 23f.

9. *wherefore.* "Without any question, the whole tribe of Levi is here set apart for holy, *i.e.* priestly, duties. But it does not at all follow from this, that each single member of the tribe could at will perform each and everyone of these functions, without any gradation or distribution of functions among these servants of God" (Dillmann).

hath no portion. See Num. XVIII, 20. When the Land was divided among the tribes, no part was allotted to the tribe of Levi, both priests and Levites. Their whole time being required for the work of the Sanctuary, they would not be able to attend to the care of the soil.

12. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, 13. to keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? 14. Behold, unto the LORD thy God belongeth the heaven, and the heaven of heavens, the earth, with all that therein is. 15. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you out of all peoples, as at this day. 16. Circumcise therefore the foreskin of your heart, and be no more

a keeper of a house, who has the key to the inner chambers, but lacks the key of the outer doors of the house. Of what avail are those others to him?"

and to love him. See on VI, 5.

13. *for thy good.* Cf. VI, 24. When God asks man to obey His commands, it is not for His benefit, but for man's welfare.

14–15. The *fear* of God should flow from the thought of His infinity and righteousness; the *love* of God from the thought of His love towards the Patriarchs and their posterity.

heaven of heavens. The highest heaven.

15. *had ▪ delight.* Though He is the great God, He yet loved Israel's Fathers, and chose their children, even those whom Moses is addressing.

16. *circumcise. i.e.* remove. They are not to allow, as it were, a hard covering to surround their heart, making it impervious to Divine influence. "Your heart shall be open for recognising the truth" (Nachmanides).

12 וְעַתָּה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־
לְיִרְאָה אֶת־יְהוָה אֱלֹהֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה
אֹתוֹ וְלַעֲבֹד אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃
13 לִשְׁמֹר אֶת־מִצְוֹת יְהוָה וְאֶת־חֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
14 לְטוֹב לָךְ׃ הֵן לַיהוָה אֱלֹהֶיךָ הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמָיִם
טו הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ׃ רַק בַּאֲבֹתֶיךָ חָשַׁק יְהוָה לְאַהֲבָה
אוֹתָם וַיִּבְחַר בְּזַרְעָם אַחֲרֵיהֶם בָּכֶם מִכָּל־הָעַמִּים כַּיּוֹם
16 הַזֶּה׃ וּמַלְתֶּם אֶת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ

Chapters X, 12–XI, 32

The Second Discourse of Moses: Concluding Portion

Final review of all the reasons for, and results of, obedience to God.

12. *and now. i.e.* in conclusion. Pride having been shown to be out of place in those who had so often provoked God, and who owed their all to God's forgiveness and the entreaties of Moses, let Israel, in return for God's undeserved mercies, love and fear Him.

what doth the Lord *thy God require of thee.* Nothing impossible or extraordinary, but what is simple, and within the people's duty—fear, love, service and fulfilment of commandments. The question recalls the great utterance of the prophet Micah (vi, 8), with which it should be compared; see *Numbers*, p. 432.

to fear the Lord. "The fear of the Lord is the beginning of wisdom" (Prov. i, 7); reverence of God is the foundation of religion. The Rabbis, likewise, speak of "the fear of Heaven" (*i.e.* the religious sense, the feeling for religion) as the key to all Wisdom. "Whatever man has Learning but no fear of Heaven, to what is he like?" they ask. "To

stiffnecked. 17. For the LORD your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, which regardeth not persons, nor taketh reward. 18. He doth execute the judgement of the fatherless and widow, and loveth the stranger, in giving him food and raiment. 19. Love ye therefore the stranger: for ye were strangers in the land of Egypt. 20. Thou shalt fear the LORD thy God; him shalt thou serve; and to him shalt thou cleave, and by his name shalt thou swear. 21. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have

"stranger" (*ger*) denotes a proselyte, the man or woman who voluntarily joins the ranks of Judaism, and the words of this *v.* are applied to him. "How great is the duty which the Torah imposes on us with regard to proselytes. Our parents we are commanded to honour and fear; to the prophets we are ordered to hearken. A man may honour and fear and obey without loving. But in the case of 'strangers,' we are bidden to love them with the whole force of our heart's affection" (Maimonides); see on XXIV, 17–18.

for ye were strangers. From their bitter experience in Egypt, the Israelites were to learn sympathy with the alien in their own land.

20–22. A God of such majesty and justice should command the reverence, devotion and praise of Israel.

20. *thou shalt fear . . . cleave.* The *fear of God* is not a feeling of terror, which repels and causes men to shrink from it. It is that grateful reverence which leads men to cleave and cling to God. The Jewish philosophers coined a special phrase for this feeling: יראה של אהבה, "loving fear" (Hermann Cohen).

by his name . . . swear. See on VI, 13.

21. *he is thy praise. i.e.* "to Him alone is thy praise due"; or, "He is the cause of thy fame," by the deeds He has done for thee; Exod. XV, 11; Jer. XVII, 14.

17 עוד: כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וַאֲדֹנֵי הָאֲדֹנִים
הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח
18 שֹׁחַד: עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה וְאֹהֵב גֵּר לָתֶת לוֹ
19 לֶחֶם וְשִׂמְלָה: וַאֲהַבְתֶּם אֶת־הַגֵּר כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ
כ מִצְרָיִם: אֶת־יְהוָה אֱלֹהֶיךָ תִּירָא אֹתוֹ תַעֲבֹד וּבוֹ תִדְבָּק
21 וּבִשְׁמֹו תִּשָּׁבֵעַ: הוּא תְהִלָּתְךָ וְהוּא אֱלֹהֶיךָ אֲשֶׁר־עָשָׂה
אִתְּךָ אֶת־הַגְּדֹלֹת וְאֶת־הַנּוֹרָאֹת הָאֵלֶּה אֲשֶׁר רָאוּ עֵינֶיךָ:

קמץ בי״ס v. 20.

17. *God of gods.* A Hebraism (like *song of songs*, *heaven of heavens*) for the Supreme Judge; see on III, 24.

the great God. This description of God has been included in the first of the Eighteen Benedictions.

regardeth not persons. "Is never partial" (Moffatt). Israel must not deliberately sin in the hope of finding mercy through the "merits of the fathers." The fact that they were the Chosen People only meant that more was expected of them than of heathens; and, furthermore, that their actions would be judged by higher standards. Cf. Amos III, 2 ("You only have I known of all the families of the earth; *therefore* I will visit upon you all your iniquities"); see *Genesis*, p. 502.

nor taketh reward. "Never to be bribed" (Moffatt). He is no human judge, of whom such might be thought, especially in barbaric society; see on XVI, 19. He is inflexible in His punishment of the iniquitous, and in His protection of the helpless and oppressed.

18. *judgement of.* Better, *justice for* (AJ), the fatherless, the widow, and the stranger, who are too weak to defend themselves against injustice.

loveth the stranger. He is the Father of all mankind, and His love is therefore not confined to Israel. "The LORD is good to all, and His tender mercies are over all His works" (Ps. CXLV, 9).

19. *love ye therefore the stranger.* This demand to *love* the alien is without parallel in the legislation of any ancient people; see *Exodus*, p. 259. In later Hebrew, the word

seen. 22. Thy fathers went down into Egypt with three score and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

CHAPTER XI

11 1. Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgements, and his commandments, alway. 2. And know ye this day: for I speak not with your children which have not known and which have not seen the instruction of the LORD your God, his greatness, his mighty hand, and his stretched out arm, 3. and his signs, and his works, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; 4. and what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day; 5. and what he did unto you in the

" ought to have exerted upon the Israelites a disciplinary influence, subduing waywardness and pride, and promoting humility and reverence " (Driver). This word מוסר is the word in later Heb. for " moral exhortation," or " ethics."

his greatness. Cf. III, 24 : IV, 34.

4. *unto this day.* A mere rhetorical expression, " since once an enemy is put to death, he is destroyed for ever " (Nachmanides). Some take this phrase here (as in III, 14), in the sense of " finally, irrevocably."

22 בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיְמָה וְעַתָּה שָׂמְךָ יְהוָה
אֱלֹהֶיךָ כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב׃

Cap. XI. יא

יא א וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ וְשָׁמַרְתָּ מִשְׁמַרְתּוֹ וְחֻקֹּתָיו
2 וּמִשְׁפָּטָיו וּמִצְוֹתָיו כָּל־הַיָּמִים׃ וִידַעְתֶּם הַיּוֹם כִּי | לֹא
אֶת־בְּנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ וַאֲשֶׁר לֹא־רָאוּ אֶת־מוּסַר יְהוָה
3 אֱלֹהֵיכֶם אֶת־גָּדְלוֹ אֶת־יָדוֹ הַחֲזָקָה וּזְרֹעוֹ הַנְּטוּיָה׃ וְאֶת־
אֹתֹתָיו וְאֶת־מַעֲשָׂיו אֲשֶׁר עָשָׂה בְּתוֹךְ מִצְרַיִם לְפַרְעֹה
4 מֶלֶךְ־מִצְרַיִם וּלְכָל־אַרְצוֹ׃ וַאֲשֶׁר עָשָׂה לְחֵיל מִצְרַיִם
לְסוּסָיו וּלְרִכְבּוֹ אֲשֶׁר הֵצִיף אֶת־מֵי יַם־סוּף עַל־פְּנֵיהֶם
ה בְּרָדְפָם אַחֲרֵיכֶם וַיְאַבְּדֵם יְהוָה עַד הַיּוֹם הַזֶּה׃ וַאֲשֶׁר

22. The crowning evidence of God's claim on the gratitude and obedience of Israel.

three score and ten persons. See Gen. xlvi, 27 ; Exod. i, 5.

as the stars of heaven. See on i, 10.

Chapter XI

1–9. Let personal experience of God's wondrous deeds on behalf of Israel lead to love and obedience

1. *therefore thou shalt love.* See x, 20, where Israel is exhorted to "fear" God. The worship of God must be from a motive of love as well as reverential fear.

his charge. The Divine precepts in general.

alway. lit. "all the days" ; see iv, 10.

2. *know ye. i.e.* take note of, pay attention to.

for I speak not. Better, *that I speak not.*

which have not seen. The contrast comes in *v.* 7, "but your eyes have seen." The same thought and wording are found in iii, 21 ; iv, 3.

instruction. Better, *discipline* ; see iv, 36. Heb. מוסר denotes *moral education.* The sight of God's wonders

wilderness, until ye came unto this place; 6. and what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and every living thing that followed them, in the midst of all Israel: 7. but your eyes have seen all the great work of the LORD which he did. 8. Therefore shall ye keep all the commandment which I command thee this day, that ye may be strong, and go in and possess the land, whither ye go over to possess it; 9. and that ye may prolong your days upon the land, which the LORD sware unto your fathers to give unto them and to their seed, a land flowing with milk and honey.*vi 10. For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: 11. but the land whither

where thou sowedst thy seed. Possibly a portion of the Israelites in Egypt were agriculturists; Egypt "was so fertile, that it seems even a tribe of shepherds could hardly have refrained from the opportunity which it offered for the richer feeding of their cattle" (G. A. Smith).

with thy foot. i.e. with a wheel—*shaduf*—worked by the foot—a reference to the water-wheel and pump, that are worked by the feet. Illustrations of the *shaduf* appear on the monuments.

as a garden of herbs. Fields in Egypt had to be watered in the same way as a vegetable garden, by arduous labour, artificially, and not by the natural source of rain, the direct boon of Heaven.

6 עֲשָׂה לָכֶם בַּמִּדְבָּר עַד־בֹּאֲכֶם עַד־הַמָּקוֹם הַזֶּה: וַאֲשֶׁר
עָשָׂה לְדָתָן וְלַאֲבִירָם בְּנֵי אֱלִיאָב בֶּן־רְאוּבֵן אֲשֶׁר פָּצְתָה
הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע אֹתָם וְאֶת־בָּתֵּיהֶם וְאֶת־אָהֳלֵיהֶם
7 וְאֵת כָּל־הַיְקוּם אֲשֶׁר בְּרַגְלֵיהֶם בְּקֶרֶב כָּל־יִשְׂרָאֵל: כִּי
עֵינֵיכֶם הָרֹאֹת אֶת כָּל־מַעֲשֵׂה יְהוָה הַגָּדֹל אֲשֶׁר עָשָׂה:
8 וּשְׁמַרְתֶּם אֶת־כָּל־הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לְמַעַן
תֶּחֶזְקוּ וּבָאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים
9 שָׁמָּה לְרִשְׁתָּהּ: וּלְמַעַן תַּאֲרִיכוּ יָמִים עַל־הָאֲדָמָה אֲשֶׁר
נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם וּלְזַרְעָם אֶרֶץ זָבַת
שני י חָלָב וּדְבָשׁ: ס כִּי הָאָרֶץ אֲשֶׁר אַתָּה בָא־שָׁמָּה
לְרִשְׁתָּהּ לֹא כְאֶרֶץ מִצְרַיִם הִוא אֲשֶׁר יְצָאתֶם מִשָּׁם
11 אֲשֶׁר תִּזְרַע אֶת־זַרְעֲךָ וְהִשְׁקִיתָ בְרַגְלְךָ כְּגַן הַיָּרָק: וְהָאָרֶץ

6. *Dathan and Abiram.* See Num. xvi. Korah, who was the ringleader of the revolt, is not named here. In the last chapter, x, 8, Moses had spoken of the selection of the Levites, among whom must have been sons of Korah who had not perished (Num. xxvi, 11). It was consequently from consideration of their feelings, that he omitted the name of their father. On similar grounds he is not mentioned in Psalm cvi, 17, since the Psalm was sung by the "Sons of Korah."

8. *be strong.* *i.e.* morally, as a consequence of faithfulness to the Torah; and physically, by reason of the Divine aid.

10–17. Canaan and Egypt contrasted

Unlike Egypt, where it never rained and the fields must be watered by human drudgery, Canaan is dependent for its fertility upon the rain of heaven. This would be withheld or granted according to Israel's faithfulness.

10. *is not as the land of Egypt.* But superior to it.

from whence ye came out. *i.e.* from the part of Egypt whence ye came, viz. Goshen (Sifri).

ye go over to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven : 12. a land which the LORD thy God careth for ; the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

however, we find, as in no other Biblical book, the appeal to material reward for obedience, and material punishment for disobedience, repeatedly and urgently pressed. "This is due," it has been explained, "to the personal position of Moses. In himself he is a lofty, spiritual nature, yearning with a parent's love to a people incapable of rising to his spiritual plane ; a people yet in the childhood of what we call real life, to be enticed with promises and frightened with threats. And alternately he pours his spiritual fervour into their dull ears, and then falls back helplessly on to the material considerations which alone will move them" (Moulton). He boldly makes use of every motive that actually influences men—gratitude to God, feeling of dependence on Him, and fear of God—in order to win them to the higher life. "He does not ask men to serve God because it will be profitable to them, but because they love God ; and he endeavours to make them love God by reciting all His love and friendliness and patience to His people, and by pointing out the evil which His love is seeking to ward off. Having before his mind the results of evil conduct, he does urge men to escape from the wrath that may rest upon them. But the only means so to escape is to yield to the love of God" (Harper).

How far there is correspondence in actual life between righteousness and happiness, and between misery and sin, is a recurrent problem both in Biblical and post-Biblical Judaism. Deuteronomy and Ezekiel declare that men get in this world exactly what they deserve. Job, Jeremiah, Habakkuk, the Psalms, and Ecclesiastes courageously face the bitter facts of life, and point out how often it goes well with the wicked and ill with the righteous. This world-riddle becomes less distracting under the influence of the belief in the immortality of the soul.

Since the time of the Maccabees, the belief in immortality

אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבְקָעֹת
לְמִטַּר הַשָּׁמַיִם תִּשְׁתֶּה־מָּיִם: אֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ
דֹּרֵשׁ אֹתָהּ תָּמִיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה
וְעַד אַחֲרִית שָׁנָה: ס וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־

v. 12. חסר אלף

11. ■ *land of hills and valleys.* And, therefore, with a larger rainfall than a flat country.

12. *careth for.* The difference between the fixed climatic conditions of Egypt and those of Canaan can be compared to that between a son in receipt of a fixed annual allowance, and a son in his father's house receiving his portion day by day. Both should be equally filled with gratitude; but, as a fact, the latter would be held more guilty if he were not so (Harper).

The Shema: Second Paragraph

REWARD AND PUNISHMENT IN JUDAISM

13–21. These verses, which form the middle portion of the Shema, proclaim the doctrine of the Retributive Righteousness of God. Both rewards and punishments are here agricultural, and in particular refer to the rainfall, which is a matter of life and death in a land like Palestine.

Judaism teaches that obedience to the will of God is rewarded, and disobedience punished. This doctrine is bound up with the fundamental belief of Judaism in a God of Justice. Because God is just, He will not treat the righteous and the wicked in the same manner. In some way, it must be better with the former than with the latter, through the justice of God. But such reward—whether conceived as material blessing or, as in later ages, when it became more and more spiritualised—is not made the *motive* for virtue. That must be love of God and His commandments, a free enthusiasm for doing His will.

Throughout his Farewell Discourses, Moses demands obedience to the Divine will out of pure and disinterested love of God. His words in Deuteronomy breathe an ardent love and spiritual awe of the invisible God, ■ heart-religion such as we meet in the greatest of the Psalms and the highest portions of Prophecy. Throughout these same Discourses,

13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, 14. that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and

" Be not like servants that minister to their master for the sake of receiving a reward ; but be like servants who minister to their master without the condition of receiving a reward ; and let the fear of Heaven be upon you " (Ethics of the Fathers).

" It is true that the ordinary man may be incapable of such pure devotion ; and, in his case, promises of reward and punishment are necessary. But such promises are merely a means to an end, the end being the attainment of such spiritual exaltation in which the love of good will be the sole stimulus to good. Let men serve God at first for reward ; they will end by serving Him without any such motive. He who desires to serve God from love must not serve to win the future world, but he does the right and eschews the wrong, because he is a man, and owes it to his manhood to perfect himself " (Maimonides).

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13. *to serve him with all your heart.* " What is heart-service ? Service of the heart is Prayer " (Sifri). The institution of Prayer three times daily goes back to an early period ; cf. Daniel VI, 11, 14.

14. *I will give.* Moses speaks in the name of God.

in its season. The agricultural year in Palestine consists of two seasons, the one rainy, and the other dry. The whole of the winter is the rainy season. The heavy rains towards the end of October are the *yoreh*, " the former rain." They open the agricultural year. The rainfall increases throughout December, January and February ; it begins to abate in March, and is practically over by the end of April. The latter rain, *malkosh*, are the heavy showers of March and April. Coming as they do when the grain is ripening, and being the last before the long summer drought, they are of great importance.

מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוְּךָ אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה
אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי 14
מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ

had become well-nigh universal among the masses of the Jewish people. R. Jannai could thus remain quite unperturbed by his recognition, that "it is not in our power to explain either the prosperity of the wicked, or the affliction of the righteous." "Faithful is thy Employer," says R. Tarphon, "to pay thee the reward of thy labour, and know that the grant of the reward of the righteous will be in the future life." New spiritual conceptions became prominent; such as the great saying of the illustrious Babylonian teacher Rab, "In the world to come there is neither eating nor drinking . . . but the righteous enjoy the radiance of the Shechinah."

In connection with this world-riddle, the Rabbis never lost sight of two things. One, that suffering is not an absolute evil: it educates, it purifies, it can be an instrument of Divine love; see on VIII, 5. Through it, Israel came into possession of the best gifts—the Torah, the Holy Land, and Eternal Life. Rab declared, "He who suffers no affliction and persecution, does not belong to Israel"; *i.e.* has not known the highest spiritual experience of God's chosen ones. And the second thing is, that in the deepest sense, righteousness is its own reward. Ben Azzai taught that even as one sin begets another, so the reward of a good deed is that it leads to another good deed! שכר מצוה מצוה. The Rabbis would have rejected the thought that in this world righteousness should permanently produce misery, and wickedness invariably lead to happiness, as both irrational and blasphemous. Nevertheless, they taught men to disregard the thought of reward altogether; and to do their duty לשמה, *lishmoh*, for its own sake. Rabbi Eleazar explained the opening verse of Psalm CXII, "Blessed is the man that delighteth greatly in His commandments," to mean, "he delights greatly in His commandments, but not in the reward connected with them." This is in line with the teaching of one of the earliest Sages, Antigonos of Socoh,

thy wine, and thine oil. 15. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full. 16. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them ; 17. and the anger of the LORD be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit ; and ye perish quickly from off the good land which the LORD giveth you. 18. Therefore shall ye lay up these my words in your heart and in your soul ; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. 19. And ye shall teach them your children, talking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 20. And thou shalt write them upon the door posts

of exile, you must carry out the ordinances prescribed in VI, 6f. As these verses are addressed to the nation as a whole, they are in the plural.

19. *teach them your children.* This was taken to mean help them to become *learned* in the Torah, and was therefore understood in the sense of, " teach them your *sons.*"

JEWISH EDUCATION : ITS SCOPE

Though it was never intended that women become learned in the Torah, a clear understanding of the fundamentals of Jewish faith and duty was required of the Jewish woman. In ancient times, the Mishnah (Ned. IV) speaks of the Scripture instruction of sons and daughters as the normal practice.

טו וְיָצָתָךְ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ:
16 הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים
17 אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נֹתֵן
18 לָכֶם: וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם:
19 וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
כ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת

15. *grass.* Better, *herbage*, for human beings as well as for cattle.

in thy fields. A sign of exceptional fertility (Sifri). It will not be necessary to drive the cattle some distance to open pasture-land to enable them to feed. From the fact that Scripture here speaks first of pasture for the cattle and then continues, *thou shalt eat*, the Talmud deduced the regulation that a man must feed his animals before himself partaking of his own meal; see on XXV, 4.

16. *take heed.* Similarly above in VIII, 12, after the words "eat and be satisfied," the warning note, "take heed", is sounded. Satiety easily induces forgetfulness.

your heart be deceived. Into attributing the blessings you enjoy to "other gods," the local deities worshipped by the heathen inhabitants of old.

17. *shut up the heaven.* Cf. XXVIII, 23f. Lev. XXVI, 19f.

and ye perish. When the early rains or the latter rains fail, drought comes occasionally for two years in succession, and that means famine and pestilence.

18. *lay up these my words.* This and the two following *v.* are a repetition, with slight verbal differences, of VI, 6–9. The Sifri joins this on to the words which immediately precede, and interprets: In the event of your perishing from the land —*i.e.* of being driven into captivity—even there in the land

JEWISH EDUCATION : ITS CONTENT

As the aim of Jewish education is the consecration of the Jewish child to Judaism and his preparation for a life of beneficence for Israel and humanity, it must consist of the following four elements.

1) *Jewish Religion—i.e.* the Jewish beliefs concerning God, the Torah and Israel; the teachings and practices, the symbols and institutions which have come down to the House of Israel through the ages. Such knowledge does not come of itself, and cannot be satisfactorily picked up from other Jewish studies. The growing boy and girl will in the future be often called upon to state and defend their religious position. They should be helped to a formulation of Jewish belief by means of systematic instruction.

2) *The Hebrew Language.* Hebrew is Israel's historic language, and the key to all Israel's treasures; and, being the key and receptacle of Israel's message to mankind, no other language, whether living or dead, has had such a vast and eternal span of influence. It is the most important of human tongues, the language of languages, the Sacred Tongue. Every Jewish child is entitled to the possession of an intimate, even if not extensive, knowledge of the Sacred Tongue, which shall give that child a lot and portion in the synagogue, the heart of Jewish communal life. A Hebrew-less Jewry has no future, because it cannot fairly be said to have a present.

3) *The Sacred Scriptures.* The beginnings of Israel's history as related in the Pentateuch should early form part of the child's soul-life. But we must go beyond the Pentateuch, and teach the whole Bible story. The main stress must be laid on the living truths underlying the narration of the facts. It is these truths, enshrined not only in Bible history, but in prophecy, psalm, proverb and moral discourse, that are of transcendent worth to the spiritual development of the child. Through these truths, the Bible is a Tree of Life to them that grasp it.

4) *Jewish History.* Jewish History is a continuous revelation, with a divine lesson for each generation. Nobody can understand the Jew—the Jew cannot understand himself—if he knows nothing of Jewish history beyond the *Chumesh,* or the Bible or even Josephus. Every Jew should know the outstanding events and personalities of every age in Jewish history, with appropriate selections from our imperishable literary monuments. Only he who

In the Middle Ages, Judah the Pious writes: "Girls too should receive instruction in the Holy Law. It is true that the Rabbis taught that girls need not be instructed in the Talmud. This only means that it is not necessary for them to pursue Talmudic learning, but girls must share in religious and moral instruction. Everyone should know the Divine laws and commandments; youths should learn them in the Hebrew language, women and girls may learn them in their mother tongue. The instruction of girls must be given in a gentle and pleasant manner."

It is but too true that in past centuries the standard of education for Jewish girls was immeasurably lower than it was in the case of boys. This did not then much matter, as in the sheltered life of the olden ghetto the morale of Jewish women remained unharmed by this narrow educational ideal. "The Jewish woman vied with her husband in an admiration for a religious culture which she was not permitted to share; her greatest pride was to have sons learned in the Torah. She was, above everything, modest and chaste, and she could immolate herself as a martyr when the need arose" (M. Joseph). Yet even in those ages, a whole devotional literature arose, e.g. the Techinnoth, in the Judeo-German vernacular, which was exclusively intended for the use of girls and women, to acquaint them with Scripture, and enable them to understand the teachings of Jewish ritual and ethics.

Earlier than among any other people, Jewish law and custom ordained the provision of elementary instruction to all the children of the community, rich and poor alike. "Be ye heedful of the children of the poor, for from them does the Torah go forth," was the warning of the Rabbis. And the Jewish knowledge which is to endow every Jewish boy or girl with the Jewish outlook and Jewish loyalty cannot be acquired in the few hundred hours of instruction they receive in the current Religion Classes. It must extend over years, and not end with adolescence. "Nicht Religionsstunden, sondern Religionsjahre," said the illustrious Leopold Zunz, the founder of the new Jewish Learning. The continuation teaching of the Jewish youth and the Jewish adult need not necessarily be carried on in formal classes. But a deep yearning, and constant striving, for acquaintance with Jewish thought, and the classical sources of Jewish inspiration, are indispensable for real, conscious, and not merely accidental, membership in the House of Israel.

of thine house, and upon thy gates : 21. that your days may be multiplied, and the days of your children, upon the land which the LORD sware unto your fathers to give them, as the days of the heavens above the earth.*vii m 22. For if ye shall diligently keep all this commandment which I command you, to do it ; to love the LORD your God, to walk in all his ways, and to cleave unto him ; 23. then will the LORD drive out all these nations from before you, and ye shall possess nations greater and mightier than yourselves. 24. Every place whereon the sole of your foot shall tread shall be yours : from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the western sea shall be your border. 25. There shall no man be able to stand before you : the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath spoken unto you.

25. *stand.* See on VII, 24. "It is not force but truth that rules the world ; and absolutely no limit can be set to the possibilities which open out to a free, morally robust, and faithful people who have become possessed of higher spiritual ideas than the peoples that surround them" (Harper).

as he hath spoken. See Exod. XXIII, 27.

For the Lesson from the Prophets, Isaiah, XLIX, 14–LI, 3, *see* The Haftorahs, *p.* 490.

For the Blessings before and after the Haftorah, see p. 460.

21 בְּיַתֵּךְ וּבִשְׁעָרֶיךָ׃ לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי
22 הַשָּׁמַיִם עַל־הָאָרֶץ׃ ס כִּי אִם־שָׁמֹר תִּשְׁמְרוּן אֶת־ ביעי
כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם לַעֲשֹׂתָהּ פסיר
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם לָלֶכֶת בְּכָל־דְּרָכָיו וּלְדָבְקָה־
23 בּוֹ׃ וְהוֹרִישׁ יְהוָה אֶת־כָּל־הַגּוֹיִם הָאֵלֶּה מִלִּפְנֵיכֶם וִירִשְׁתֶּם
24 גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִכֶּם׃ כָּל־הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־
רַגְלְכֶם בּוֹ לָכֶם יִהְיֶה מִן־הַמִּדְבָּר וְהַלְּבָנוֹן מִן־הַנָּהָר נְהַר־
כה פְּרָת וְעַד הַיָּם הָאַחֲרוֹן יִהְיֶה גְּבֻלְכֶם׃ לֹא־יִתְיַצֵּב אִישׁ
בְּפְנֵיכֶם פַּחְדְּכֶם וּמוֹרַאֲכֶם יִתֵּן ו יְהוָה אֱלֹהֵיכֶם עַל־פְּנֵי
כָּל־הָאָרֶץ אֲשֶׁר תִּדְרְכוּ־בָהּ כַּאֲשֶׁר דִּבֶּר לָכֶם׃

has wept over the tragedy of Israel and has been inspired by the story of our martyrs, who knows something of the wealth of our literature and of our contributions to the humanisation of man, can have the proud Jewish consciousness that he is a member of a holy and indomitable People, or understand the meaning of the Unity of Israel, with its great ethical corollaries, the warning against the profanation of the Jewish Name (*Chillul Hashem*) and the sublime duty of hallowing the Name of God (*Kiddush Hashem*).

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21. *as the days of the heavens.* *i.e.* so long as the visible universe endures ; cf. IV, 26.

23. *drive out . . . ye shall possess.* Better, *dispossess . . . ye shall inherit.*

24. *shall be yours.* With the extent of Israel's dominion as described here, cf. I, 7, Josh. I, 4.

the wilderness. South of the Holy Land.

Lebanon. *i.e.* the boundary in the north.

Euphrates. Israel's ideal territory is to extend to the Euphrates in the east.

the western sea. The Mediterranean. lit. "the hinder sea." The opposite is the "front" or "east" sea (Ezek. XLVII, 18), by which the Dead Sea is designated.

IV. RE'EH

11 26. Behold, I set before you this day a blessing and a curse; 27. the blessing, if ye shall hearken unto the commandments of the LORD your God, which I command you this day: 28. and the curse, if ye shall not hearken unto the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29. And it shall come to pass, when the LORD thy God shall bring thee into the land whither thou goest to possess it, that thou shalt set the blessing upon mount Gerizim, and the curse upon mount Ebal. 30. Are they not beyond

26. *I set before you.* Both as individuals and as a nation they were endowed with free-will, and the choice between the Two Ways rested with themselves. All that Moses could do was clearly to define the alternatives, and point out whither each of them led; cf. XXX, 15.

28. *which ye have not known.* Cf. XXXII, 17, "new gods that came up of late, whom your fathers dreaded not"; deities that have not shown and, being dead, could not show, the saving power they had experienced at the hand of God.

29. *set the blessing.* To impress the truth of the Two Ways more deeply upon Israel, Moses was to arrange a symbolic representation of the Blessing and Curse; XXVII.

Gerizim . . . Ebal. The two most prominent hills on either side of what is the natural centre of Palestine.

ם ם ם מז 47

א 26 רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה: 27 אֶת־הַבְּרָכָה
אֲשֶׁר תִּשְׁמְעוּ אֶל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה
28 אֶתְכֶם הַיּוֹם: וְהַקְּלָלָה אִם־לֹא תִשְׁמְעוּ אֶל־מִצְוֹת
יְהוָה אֱלֹהֵיכֶם וְסַרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־
29 יְדַעְתֶּם: ס וְהָיָה כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ
אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ וְנָתַתָּה אֶת־הַבְּרָכָה
ל עַל־הַר גְּרִזִים וְאֶת־הַקְּלָלָה עַל־הַר עֵיבָל: הֲלֹא־הֵמָּה

IV. RE'EH

(Chapters XI, 26–XVI, 17)

xi, 26–32. The Two Ways

These seven verses form the peroration and summing up of the Second Discourse; and, at the same time, are an introduction to the Code itself, which begins with xii, 1 and ends with xxvi. It is an earnest appeal that a right choice be made between the Two Ways now before Israel. In the words, "blessing" and "curse," Moses sets forth the greatness of the decision now to be taken. The entire future of the nation depends upon the right choice. This theme is further developed in xxviii–xxx.

Jordan, behind the way of the going down of the sun, in the land of the Canaanites which dwell in the Arabah, over against Gilgal, beside the terebinths of Moreh? 31. For ye are to pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein. 32. And ye shall observe to do all the statutes and the judgements which I set before you this day.

These laws deal with
1) Religious institutions and worship (XII, 1–XVI, 17);
2) Government of the people (XVI, 18–XVIII);
3) Criminal law (XIX–XXI, 1–9); and
4) Domestic life (XXI, 10–XXV).
5) Conclusion of Code: First-fruits, tithes, and accompanying prayers.

Some commentators detect in all these chapters an elaboration of the basic laws contained in the Decalogue. Thus XII–XIV deal with the worship of God, and are an expansion of the first three of the Ten Commandments. In XV–XVI, 17 we have an enumeration of Holy Festivals analogous to the Sacred Day of the week. Chaps. XVI–XVIII deal with civil and religious government, which plays the same part in the national life as the authority of parents plays in the life of the family. The remainder of the section corresponds generally to the second half of the Decalogue, and treats of the relationship of man to his fellow-man.

1) RELIGIOUS INSTITUTIONS AND WORSHIP

XII, 1–XVI, 17

This section includes the laws a) concerning the Central Sanctuary; b) distinctiveness in worship; c) against heathen rites and religious seducers; d) of Holiness (concerning clean and unclean, tithes, year of release, firstlings); and e) the Three Feasts.

בְּעֵבֶר הַיַּרְדֵּן אַחֲרֵי דֶּרֶךְ מְבוֹא הַשֶּׁמֶשׁ בְּאֶרֶץ הַכְּנַעֲנִי
הַיֹּשֵׁב בָּעֲרָבָה מוּל הַגִּלְגָּל אֵצֶל אֵלוֹנֵי מֹרֶה: כִּי אַתֶּם 31
עֹבְרִים אֶת־הַיַּרְדֵּן לָבֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה
אֱלֹהֵיכֶם נֹתֵן לָכֶם וִירִשְׁתֶּם אֹתָהּ וִישַׁבְתֶּם־בָּהּ: וּשְׁמַרְתֶּם 32
לַעֲשׂוֹת אֶת כָּל־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי נֹתֵן
לִפְנֵיכֶם הַיּוֹם:

30. *behind the way . . . sun.* What is here described is the main road running from north to south, and passing through the Plain, east of Shechem.

Arabah. See on I, 1.

over against Gilgal. Not the Gilgal of Josh. IV, 19, in the vicinity of Jericho. The word means "a circle" (of stones), a cairn, and seems to have been used to designate several localities. A Gilgal (Juleijil, the Arabic diminutive for Gilgal) has been discovered near Shechem.

the terebinths of Moreh. See Gen. XII, 6. The association of Moreh with the life of Abraham would have made it a well-known spot to the Israelites.

MOSES' SECOND DISCOURSE—continued

2. The Rehearsal of the Code

XII-XXVI

At this point we pass to the Code of Laws. All that has gone before may be regarded as the religious and historical prelude to the rehearsal of the statutes and judgements which now follow. So far Moses had been speaking in general terms of the necessity of obedience to the laws of God, reminding them of the Covenant of Horeb, and the fundamental principles of Israel's Religion. He now proceeds to give detailed laws and precepts that were to govern their lives in the Land of Promise.

CHAPTER XII

12 1. These are the statutes and the judgements, which ye shall observe to do in the land which the LORD, the God of thy fathers, hath given thee to possess it, all the days that ye live upon the earth. 2. Ye shall surely destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: 3. and ye shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire; and ye shall hew down the graven images of their gods; and ye shall destroy their name out of that place. 4. Ye shall not do so unto the

out of that place. "The injunction to destroy idolatrous images applies only to the Holy Land, and not to those places outside it where Jews reside" (Sifri).

4. *not do so.* The Israelites were not, like the Canaanites, to worship God on the "high mountains, and under every green tree," but were to do so in a Central Sanctuary as stated in the following *v.* Some Rabbis, however, connected this *v.* with the one immediately preceding, and deduced therefrom the prohibition to obliterate in any way the Divine Name in a scroll or book. In later ages, it became customary to bury disused Hebrew books, so as not to dispose of them in any way that would involve destroying something containing a Divine Name. Hence the institution of the *Genizah* in Eastern Jewish Communities, and the periodic burial of disused, tattered, and fragmentary books of Scripture and devotion (שְׁמוֹת) in Russo-Polish Jewries.

Cap. XII. יב

יב א אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּן לַעֲשׂוֹת בָּאָרֶץ
אֲשֶׁר נָתַן יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לְךָ לְרִשְׁתָּהּ כָּל־הַיָּמִים
2 אֲשֶׁר־אַתֶּם חַיִּים עַל־הָאֲדָמָה: אַבֵּד תְּאַבְּדוּן אֶת־כָּל־
הַמְּקֹמוֹת אֲשֶׁר עָבְדוּ־שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם יְרַשִּׁים אֹתָם
אֶת־אֱלֹהֵיהֶם עַל־הֶהָרִים הָרָמִים וְעַל־הַגְּבָעוֹת וְתַחַת כָּל־
3 עֵץ רַעֲנָן: וְנִתַּצְתֶּם אֶת־מִזְבְּחֹתָם וְשִׁבַּרְתֶּם אֶת־מַצֵּבֹתָם
וַאֲשֵׁרֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ וּפְסִילֵי אֱלֹהֵיהֶם תְּגַדֵּעוּן וְאִבַּדְתֶּם
4 אֶת־שְׁמָם מִן־הַמָּקוֹם הַהוּא: לֹא־תַעֲשׂוּן כֵּן לַיהוָה

a) THE LAW OF THE CENTRAL SANCTUARY

XII, 1–28

When Israel is settled in the Land, sacrifices shall be offered only in the spot to be chosen by God.

1. *in the land.* "Laws that relate to the Land need be observed only in the Land; all other laws must be observed everywhere, in Palestine or out of Palestine" (Sifri).

2. *ye shall surely destroy.* Better, *ye shall utterly destroy.* Their first duty would be the eradication of every trace of heathenism.

hills . . . tree. Worship at these places was accompanied by licentious rites; see *v.* 31 and Hosea IV, 13.

3. *altars . . . pillars.* See on VII, 5.

destroy their name. The very memory of the local Baals is to cease.

LORD your God. 5. But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: 6. and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave offering of your hand, and your vows, and your freewill offerings, and the firstlings of your herd and of your flock: 7. and there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy

even unto his habitation. Heb. *leshichno*, which expresses the same thought—the Divine Presence—as the later term, *Shechinah* (Hoffmann).

6. *tithes.* The duty of tithing is expounded in XIV, 22f.

heave offering of your hand. Heb. *terumah*; cf. Num. XV, 18f. The allusion is to the presentation of the first-fruits described in XXVI.

vows . . . freewill offerings. Voluntary offerings; cf. Lev. XXII, 18f.

firstlings. The law on the subject is given in XV, 19f.

7. *there ye shall eat.* The word *ye* refers either to the priests and Levites, or to the persons who bring the sacrifices and their households, according to the character of the offering.

before the LORD. *i.e.* in the Holy City.

in all that ye put your hand unto. *i.e.* in all your undertakings. The celebration is thus a thanksgiving for the success of the year's toil.

your households. "Your wife" (Sifri); *v.* 12 and 18 subsequently enumerating those others who were to participate in the rejoicing. It is seen from I Sam. I, that the wife accompanied her husband to the Sanctuary.

ה אֱלֹהֵיכֶם: כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם
מִכָּל־שִׁבְטֵיכֶם לָשׂוּם אֶת־שְׁמוֹ שָׁם לְשִׁכְנוֹ תִדְרְשׁוּ
ו וּבָאתָ שָּׁמָּה: וַהֲבֵאתֶם שָׁמָּה עֹלֹתֵיכֶם וְזִבְחֵיכֶם וְאֵת
מַעְשְׂרֹתֵיכֶם וְאֵת תְּרוּמַת יֶדְכֶם וְנִדְרֵיכֶם וְנִדְבֹתֵיכֶם
ז וּבְכֹרֹת בְּקַרְכֶם וְצֹאנְכֶם: וַאֲכַלְתֶּם־שָׁם לִפְנֵי יְהוָה
אֱלֹהֵיכֶם וּשְׂמַחְתֶּם בְּכֹל מִשְׁלַח יֶדְכֶם אַתֶּם וּבָתֵּיכֶם אֲשֶׁר

5. *but unto the place.* This insistence upon the eventual establishment of one Central Sanctuary for all Israel was for the purpose of ensuring unity in national life. The Central Altar was to form a rallying-point to the Israelites wherever they resided, and prove a strong factor in welding the tribes into one compact body. When Jeroboam desired to strengthen the schism in Israel and separate the Ten Tribes from Judah, he set up two new centres of worship.

which the LORD *your God.* Though Jerusalem was the ultimate place chosen, it is not here in view. God might from time to time designate different places where offerings were to be brought. Thus, in XXVII, 5f, Israel is commanded to build an altar on Mount Ebal and sacrifice burnt-offerings upon it. Thereafter Shiloh was for centuries the home of God's choice ; see Jeremiah VII, 12. Israel was to be guided in this matter by the Prophets. The Prophet Gad tells David to erect an altar in the threshing floor of Araunah in Jerusalem (II Sam. XXIV, 18) ; and other instances are found in Judges VI, 26 ; XIII, 16–20 ; I Kings XVIII, 32. There is no contradiction between the law of the Central Sanctuary and Exod. XX, 21 (XX, 24 in the English Bible) which, contrary to the wrong interpretation placed upon it by Bible Critics, does *not* mean that the Israelite could offer up his sacrifices in any spot he chose. See Additional Note G, p. 452.

shall choose. *Not* the place which the worshipper chooses, but the place chosen by God. This is the same truth proclaimed in Exod. XX, 21, which should be translated, "*In whatever place* that *I* cause my name to be mentioned, I will come unto thee and bless thee."

God hath blessed thee. 8. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes : 9. for ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth thee. 10. But when ye go over Jordan, and dwell in the land which the LORD your God causeth you to inherit, and he giveth you rest from all your enemies round about, so that ye dwell in safety ; *ii 11. then it shall come to pass that the place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you ; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD : 12. and ye shall rejoice before the LORD your God, ye and your sons, and your daughters, and your mensérvants, and your maidservants, and the Levite that is within your gates, forasmuch as he hath no portion nor inheritance with you.

to build a Temple arose in his heart. Before that final resting-place in Jerusalem was available, a temporary abode was found in Shiloh ; Josh. XVIII, 1.

11. *then it shall come to pass.* In other words, the law of the Central Altar was not meant to come into operation till the time was ripe for building the Temple (I Kings III, 2).

your choice vows. If a man brings an offering, voluntary or otherwise, he must select for that purpose the choicest that he can obtain (Sifri).

12. *within your gates . . . no portion.* See XVIII, 1–8.

8 בְּרֵכְךָ יְהוָה אֱלֹהֶיךָ׃ לֹא תַעֲשׂוּן כְּכֹל אֲשֶׁר אֲנַחְנוּ עֹשִׂים
9 פֹּה הַיּוֹם אִישׁ כָּל־הַיָּשָׁר בְּעֵינָיו׃ כִּי לֹא־בָאתֶם עַד־
עָתָּה אֶל־הַמְּנוּחָה וְאֶל־הַנַּחֲלָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן
י לָךְ׃ וַעֲבַרְתֶּם אֶת־הַיַּרְדֵּן וישבתם וְיָשַׁבְתֶּם בָּאָרֶץ אֲשֶׁר־יְהוָה
אֱלֹהֵיכֶם מַנְחִיל אֶתְכֶם וְהֵנִיחַ לָכֶם מִכָּל־אֹיְבֵיכֶם מִסָּבִיב
יא ני וְיָשַׁבְתֶּם־בֶּטַח׃ וְהָיָה הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם
בּוֹ לְשַׁכֵּן שְׁמוֹ שָׁם שָׁמָּה תָּבִיאוּ אֵת כָּל־אֲשֶׁר אָנֹכִי
מְצַוֶּה אֶתְכֶם עוֹלֹתֵיכֶם וְזִבְחֵיכֶם מַעְשְׂרֹתֵיכֶם וּתְרֻמַת
יב יֶדְכֶם וְכֹל מִבְחַר נִדְרֵיכֶם אֲשֶׁר תִּדְּרוּ לַיהוָה׃ וּשְׂמַחְתֶּם
לִפְנֵי יְהוָה אֱלֹהֵיכֶם אַתֶּם וּבְנֵיכֶם וּבְנֹתֵיכֶם וַעֲבָדֵיכֶם
וְאַמְהֹתֵיכֶם וְהַלֵּוִי אֲשֶׁר בִּשְׁעָרֵיכֶם כִּי אֵין לוֹ חֵלֶק וְנַחֲלָה

8–14. Private Altars to be Prohibited

8. *that we do here this day.* Until the Central Sanctuary had its ultimate fixed abode in Jerusalem, it was permitted to offer sacrifices on private altars. This, in the opinion of many Talmudic teachers, was certainly so in days of unrest, like the time of the Judges. According to other traditions, sacrificing on private altars became again permissible after the Destruction of the Temple. It must have been such a tradition that prompted the Jews in Egypt to erect, after the Fall of the First Temple, a sacrificial sanctuary of their own—the Temple of Onias (Hoffmann).

9. *to the rest . . . inheritance.* The former denotes Shiloh where the Ark first found a resting place; and the latter denotes Jerusalem (Sifri).

10. *he giveth you rest.* This did not occur until the reign of David. Hence the statement in II Sam. VII, 1, "when the king (David) dwelt in his house, and the LORD had given him rest from all his enemies round about," that the desire

13. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: 14. but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. 15. Notwithstanding thou mayest kill and eat flesh within all thy gates, after all the desire of thy soul, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the gazelle, and as of the hart. 16. Only ye shall not eat the blood; thou shalt pour it out upon the earth as water. 17. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herd or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, nor the heave offering of thine hand: 18. but thou shalt eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hand unto. 19. Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy land.

19. ***as long as thou livest.*** lit. "all thy days."

upon thy land. The Levite is to be supported even in the Sabbatical year and the Jubilee, as long as he is resident in the Holy Land. Outside its border, he is to be treated as merely a poor man in need of assistance (Sifri).

13 אתכם: השמר לך פן־תעלה עלתיך בכל־מקום אשר
14 תראה: כי אם־במקום אשר־יבחר יהוה באחד שבטיך
שם תעלה עלתיך ושם תעשה כל אשר אנכי מצוך:
טו רק בכל־אות נפשך תזבח ואכלת בשר כברכת יהוה
אלהיך אשר נתן־לך בכל־שעריך הטמא והטהור יאכלנו
16 כצבי וכאיל: רק הדם לא תאכלו על־הארץ תשפכנו
17 כמים: לא־תוכל לאכל בשעריך מעשר דגנך ותירשך
ויצהרך ובכרת בקרך וצאנך וכל־נדריך אשר תדר
18 ונדבתיך ותרומת ידך: כי אם־לפני יהוה אלהיך תאכלנו
במקום אשר יבחר יהוה אלהיך בו אתה ובנך ובתך
ועבדך ואמתך והלוי אשר בשעריך ושמחת לפני יהוה
19 אלהיך בכל משלח ידך: השמר לך פן־תעזב את־
כ הלוי כל־ימיך על־אדמתך: ס כי־ירחיב יהוה

13. *thy burnt offerings.* All the various sacrifices enumerated in *v.* 11.

thou seest. *i.e.* not that *thou* seest as suitable for that purpose, but only as a Prophet sees (*i.e.* selects) for thee, as Elijah did at Mount Carmel (Sifri); see on *v.* 5 above.

15–19. Extension of Prohibition of Private Sanctuary

Even the mere eating of sacrificial foods is forbidden outside the city of the Central Sanctuary.

15. *mayest . . . eat flesh.* See on *v.* 20.

16. *not eat the blood.* See on *v.* 23.

17. *thou mayest not eat.* Mention of burnt-offerings and sacrifices is omitted from the list, because these could only be eaten by the priests within the Temple precincts (Lev. vi, 19, vii, 6); whereas the other sacred foods could be eaten anywhere within the limits of the Holy City.

20. When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul desireth to eat flesh; thou mayest eat flesh, after all the desire of thy soul. 21. If the place which the LORD thy God shall choose to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat within thy gates, after all the desire of thy soul. 22. Even as the gazelle and as the hart is eaten, so thou shalt eat thereof: the unclean and the clean shall eat thereof alike. 23. Only be sure that thou eat not the blood: for the blood is the life; and thou shalt not eat the life with the flesh.

22. *gazelle . . . hart.* These were "clean" animals, but were not acceptable as offerings on the Altar, not being domestic animals; Lev. I, 2.

shall eat thereof alike. A person ritually unclean could not partake of the flesh of a sacrificial animal, but they could join in a non-sacrificial meal.

23–28. WARNING AGAINST BLOOD

This law is mentioned as early as Gen. IX, 4 and repeated Lev. XVII, 11, 14; XIX, 26. The Jewish method of slaughter, and the salting of meat, have as one of their main purposes the draining away of the blood.

23. *only be sure.* lit. "be strong"; resist the temptation with all thy strength.

the blood is the life. See on Lev. XVII, 11, 14.

thou shall not eat the life with the flesh. The Rabbis understood this as meaning that it is forbidden to eat a limb torn from a living animal; see on Gen. IX, 4.

אֱלֹהֶיךָ אֶת־גְּבֻלְךָ כַּאֲשֶׁר דִּבֶּר־לָךְ וְאָמַרְתָּ אֹכְלָה בָשָׂר
כִּי־תְאַוֶּה נַפְשְׁךָ לֶאֱכֹל בָּשָׂר בְּכָל־אַוַּת נַפְשְׁךָ תֹּאכַל
21 בָּשָׂר׃ כִּי־יִרְחַק מִמְּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ
לָשׂוּם שְׁמוֹ שָׁם וְזָבַחְתָּ מִבְּקָרְךָ וּמִצֹּאנְךָ אֲשֶׁר נָתַן
יְהוָה לְךָ כַּאֲשֶׁר צִוִּיתִךָ וְאָכַלְתָּ בִשְׁעָרֶיךָ בְּכֹל אַוַּת
22 נַפְשֶׁךָ׃ אַךְ כַּאֲשֶׁר יֵאָכֵל אֶת־הַצְּבִי וְאֶת־הָאַיָּל כֵּן תֹּאכְלֶנּוּ
23 הַטָּמֵא וְהַטָּהוֹר יַחְדָּו יֹאכְלֶנּוּ׃ רַק חֲזַק לְבִלְתִּי אֲכָל
הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

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21. v חסר יוד

20–22. The Slaughter of Animals for Food

In Lev. xvii it is laid down that every animal, even for ordinary consumption, must be slain at the entrance of the Tent of Meeting. This was a temporary precept for the period of the Israelites' sojourn in the Wilderness, when they dwelt in the vicinity of the Tabernacle. Scripture specifies the reason for that temporary precept; viz., to avoid the suspicion that they were slaughtering the animal as a sacrifice to "the satyrs"; see on Lev. xvii, 7. This precept is replaced by another in this chapter of Deuteronomy. Israel was now about to settle in Canaan, and the individual Israelite could not be expected to go to the Central Sanctuary in Shiloh or Jerusalem whenever he wished to partake of meat food.

20. *the desire of thy soul.* In Heb. the "soul" is conceived as the seat of emotion and appetite.

21. *as I have commanded thee.* This cannot refer to *v.* 15, as in that case the verb would not be in the perfect tense, but the participle would be used (cf. xi, 8, 13, 22, 27, 28; xii, 11, etc.). Tradition connects *as I have commanded thee* with the words, *thou shalt kill.* We have thus an indication that Moses had previously taught the people a method of slaughtering animals. Since this is nowhere mentioned in the Pentateuch, it follows that Shechitah, the Jewish method of slaughter, must have been communicated orally to Israel.

24. Thou shalt not eat it; thou shalt pour it out upon the earth as water. 25. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right n the eyes of the LORD. 26. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose: 27. and thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh. 28. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the eyes of the LORD thy God.* iii

29. When the LORD thy God shall cut off the nations from before thee, whither thou goest in to possess them, and thou possessest them, and dwellest in their land; 30. take heed to thyself

distinguished from their heathen neighbours. Israel shall especially beware of the hideous abominations—such as human sacrifice—that accompany their worship. This is one of the many exhortations of this nature that, "like a chorus, break in upon both the narratives and laws throughout Deuteronomy" (G. A. Smith).

24 כה לֹא תֹאכְלֶנּוּ עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמָּיִם: לֹא תֹאכְלֶנּוּ לְמַעַן
יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ כִּי־תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי יְהוָה:
26 רַק קָדָשֶׁיךָ אֲשֶׁר־יִהְיוּ לְךָ וּנְדָרֶיךָ תִּשָּׂא וּבָאתָ אֶל־
27 הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה: וְעָשִׂיתָ עֹלֹתֶיךָ הַבָּשָׂר וְהַדָּם
עַל־מִזְבַּח יְהוָה אֱלֹהֶיךָ וְדַם־זְבָחֶיךָ יִשָּׁפֵךְ עַל־מִזְבַּח
28 יְהוָה אֱלֹהֶיךָ וְהַבָּשָׂר תֹּאכֵל: שְׁמֹר וְשָׁמַעְתָּ אֶת כָּל־
הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוֶּךָּ לְמַעַן יִיטַב לְךָ וּלְבָנֶיךָ
אַחֲרֶיךָ עַד־עוֹלָם כִּי תַעֲשֶׂה הַטּוֹב וְהַיָּשָׁר בְּעֵינֵי יְהוָה
29 אֱלֹהֶיךָ: ס כִּי־יַכְרִית יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם אֲשֶׁר לישי
אַתָּה בָא־שָׁמָּה לָרֶשֶׁת אוֹתָם מִפָּנֶיךָ וְיָרַשְׁתָּ אֹתָם וְיָשַׁבְתָּ
ל בְּאַרְצָם: הִשָּׁמֶר לְךָ פֶּן־תִּנָּקֵשׁ אַחֲרֵיהֶם אַחֲרֵי הִשָּׁמְדָם

24. *thou shalt not eat it.* The Rabbis understood this and the following apparently superfluous *v.* to signify that even the blood which remains in the animal after the flow of blood has ceased, is prohibited.

pour it out upon the earth. In contrast to the blood of a sacrificial animal (see *v.* 27), or to that of a bird or a hunted animal, which blood is covered over ; Lev. XVII, 13.

25. *that it may go well with thee.* Ibn Ezra suggests that the use of blood would have a demoralising effect upon the moral and physical nature, and pass on a hereditary taint to future generations.

26. *which thou hast.* *i.e.* which are obligatory upon thee.

the place which the LORD *shall choose.* Notwithstanding the permission granted (*v.* 20–22) in the case of meat for food, solemn offerings of every kind should be brought only at the Central Sanctuary.

b) DISTINCTIVENESS IN WORSHIP

29–31

Not only in regard to the place of sacrifice, but in regard to the mode of Divine Worship, shall the Israelites be

that thou be not ensnared to follow them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How do these nations serve their gods? even so will I do likewise. 31. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters do they burn in the fire to their gods.

Israel's fight against this horrible aberration of the religious sense began with the story of the sacrifice of Isaac (see *Genesis*, p. 182), and was continued throughout the centuries. It is one of the bitter ironies of history, that the one People which for a thousand years fought this horror, and whose religion forbids its followers the eating of any blood in the most rigorous way, should itself have to suffer from the libellous accusation of *ritual* murder and the use of *human* blood for religious purposes. Even in the Twentieth Century, this foul and Satanic lie was officially levelled against Israel in the Beilis trial at Kieff in 1913; and only last year it was broadcast by Nazi leaders in their campaign of ruin against the Jewish population of Germany. In regard to the Nazi resurrection of the fable of ritual murder, it is well to recall that in 1912 no less than 215 non-Jewish leaders in German public life, learning, literature, theology, science and the arts, issued a protest against this cruel and utterly baseless libel on Judaism. They wrote: "This unscrupulous fiction, spread among the people, has from the Middle Ages until recent times led to terrible consequences. It has incited the ignorant masses to outrage and massacre, and has driven misguided crowds to pollute themselves with the innocent blood of their Jewish fellow-men. And yet not a shadow of proof has ever been adduced to justify this crazy belief." See Cecil Roth, *The Ritual Murder Libel and the Jew*, London, 1935; and *A Book of Jewish Thoughts*, Oxford edition, p. 181.

מִפָּנֶיךָ וּפָן־תִּדְרֹשׁ לֵאלֹהֵיהֶם לֵאמֹר אֵיכָה יַעַבְדוּ הַגּוֹיִם
הָאֵלֶּה אֶת־אֱלֹהֵיהֶם וְאֶעֱשֶׂה־כֵּן גַּם־אָנִי׃ לֹא־תַעֲשֶׂה 31
כֵּן לַיהוָה אֱלֹהֶיךָ כִּי כָל־תּוֹעֲבַת יְהוָה אֲשֶׁר שָׂנֵא עָשׂוּ
לֵאלֹהֵיהֶם כִּי גַם אֶת־בְּנֵיהֶם וְאֶת־בְּנֹתֵיהֶם יִשְׂרְפוּ בָאֵשׁ
לֵאלֹהֵיהֶם׃

30. *how do these nations serve.* Better, *how used these nations to worship.* The meaning of this warning is strikingly illustrated by the narrative in II Kings xvii, 25f. Just as these foreign settlers in N. Palestine wished to follow the way of the former inhabitants in regard to worship, so the Israelites might be tempted to inquire after, and follow, the *minhag* of the peoples whose land they would soon inhabit. There would be fatal danger in such a course, even if the imitation confined itself to *forms* of worship. With the alien form, the alien idea would soon find entrance.

31. *every abomination.* It was the immorality and inhumanity of Canaanite religion that rendered it abominable in the eyes of God, and imposed upon the Israelites the duty of exterminating it.

even their sons. To say nothing of ordinary human sacrifices, including the killing of aged parents. R. Akiba cites a particularly loathsome instance of such a murder, which he himself had witnessed.

they burn in the fire to their gods. Human sacrifice was the practice among the primeval Greeks and Romans, Celts, Slavs and Scandinavians. It was in use among the Germans down to late Roman times ; and was widespread among the ancient Semites, especially in times of national danger or disaster. Recent excavations in Palestine, at Gezer, Taanach and Megiddo, have revealed regular cemeteries round the heathen altars, in which skeletons of scores of infants have been found, showing traces of slaughter and partial consumption by sacrificial fire.

CHAPTER XIII

13 1. What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it.

2. If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, 3. and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not

other hand, there are those who, besides, are prepared "to add" to the Jewish Heritage things that constitute a serious weakening of the Unity of God, and a radical departure from other fundamental principles of the Jewish Faith.

2–6. A FALSE PROPHET

2. *a prophet.* A false prophet.

a dreamer of dreams. In Scripture, God often communicates with His chosen servants through the medium of dreams (cf. Num. XII, 6); and it would be easy for one who had experienced a dream to regard it as the vehicle of a Divine message.

and he give thee a sign. Such as Isaiah offered Ahaz (Isa. VII, 11).

or a wonder. Better, *or a portent.* Not necessarily a miracle, but a prediction of something that shall happen in the future.

3. *saying.* The sense of the *v.* is, And the sign or the wonder came to pass whereof he spoke unto thee, saying, If what I foretell happens, let us go after other gods.

which thou hast not known. Cf. XI, 28. These are the words of Moses, and are not part of the remarks of the "prophet."

4. *thou shalt not hearken.* "Reason which declares his testimony false is more to be trusted than the eye which sees his signs" (Maimonides).

Cap. XIII. יג

יג א אֵת כָּל־הַדָּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם אֹתוֹ תִשְׁמְרוּ
לַעֲשׂוֹת לֹא־תֹסֵף עָלָיו וְלֹא תִגְרַע מִמֶּנּוּ׃ פ
2 כִּי־יָקוּם בְּקִרְבְּךָ נָבִיא אוֹ חֹלֵם חֲלוֹם וְנָתַן אֵלֶיךָ אוֹת
3 אוֹ מוֹפֵת׃ וּבָא הָאוֹת וְהַמּוֹפֵת אֲשֶׁר־דִּבֶּר אֵלֶיךָ לֵאמֹר
נֵלְכָה אֲחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתָּם וְנָעָבְדֵם׃

Chapter XIII

c) RELIGIOUS SEDUCERS

In addition to the natural temptation to worship as the Canaanites did, there might be the danger of religious seduction on the part of false prophets, self-deluded visionaries, and base men.

1. *thou shalt not add thereto.* See on IV, 2.

"Constant changes would tend to disturb the whole system of the Torah, and would lead people to believe that it was not of Divine origin. But permission is at the same time given to the wise men, *i.e.* the Sanhedrin of every generation, to make 'fences' round the judgments of the Torah, in order to ensure their keeping. In the same manner, they have the power temporarily to dispense with some religious act prescribed in the Torah, or to allow that which is forbidden, if exceptional circumstances and events require it; but none of the laws can be abrogated permanently" (Maimonides).

This prohibition is of more than theoretic interest in modern Judaism. The various attempts made by revolutionary religious leaders to "accommodate" Judaism to present-day conditions have all suffered spiritual shipwreck, because they acted in defiance of either *ye shall not add unto the word which I command you,* or of *neither shall ye diminish from it.* On the one hand, some attempted "to diminish" Judaism by such vital things as the Sabbath, the Hebrew Language, and the Love of Zion. And, on the

known, and let us serve them ; 4. thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams : for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. 5. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. 6. And that prophet, or that dreamer of dreams, shall be put to death ; because he hath spoken rebellion against the LORD your God, which brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the LORD thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

6. *rebellion.* lit. " turning aside," apostasy.

brought you out . . . redeemed thee. He hath spoken rebellion against Him who is your Saviour and Redeemer, Who alone deserves Israel's undivided allegiance and lasting gratitude.

Hoffmann calls attention to the fact that Christian theologians have often explained *v.* 1–6 in relation to the founder of their religion. The rise of Christianity was indeed a test unto Israel ; so also were the expansion of Christianity and its triumphant world-dominion an age-long trial of Israel's loyalty to God and His Torah. Israel nobly stood that test and trial. It remained undazzled by the power of the dominant Faith, and undaunted

" By the torture prolonged from age to age,
By the infamy, Israel's heritage,
By the Ghetto's plague, by the garb's disgrace,
By the badge of shame, by the felon's place,
By the branding tool, by the bloody whip,
And the summons to Christian fellowship "

(Browning).

4 לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חוֹלֵם הַחֲלוֹם
הַהוּא כִּי מְנַסֶּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לָדַעַת הֲיִשְׁכֶם
אֹהֲבִים אֶת־יְהוָה אֱלֹהֵיכֶם בְּכָל־לִבְבְכֶם וּבְכָל־נַפְשְׁכֶם׃
ה אַחֲרֵי יְהוָה אֱלֹהֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו
6 תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃ וְהַנָּבִיא
הַהוּא אוֹ חוֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי דִבֶּר־סָרָה עַל־
יְהוָה אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם ו מֵאֶרֶץ מִצְרַיִם וְהַפְדֵךְ
מִבֵּית עֲבָדִים לְהַדִּיחֲךָ מִן־הַדֶּרֶךְ אֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ

5. ז קמץ בזיק 6. ז קמץ ברביע

proveth you. *i.e.* the fulfilment of the prediction is not evidence of the validity of the man's claims, but God is putting you to the test, whether your loyalty to God can withstand the most insidious seductions from His revealed will. This refusal to recognise miracle as necessarily a proof of the truth of a doctrine is typically Jewish. When Sir George Adam Smith writes that it is not in harmony with both the official and the popular mind of ancient Jewry, he does so as a New Testament apologist and in disregard of Rabbinic teaching. The latter can be learned from the story of R. Joshua's unchallenged assertion אין סומכין על הנס, "Miracles in themselves cannot be invoked as decisive in matters of reason and law." A thousand years later, Hallevi and Maimonides likewise maintained that miraculous acts can on no account be deemed as an unerring attestation of a Divine mission.

to know whether. These words do not mean that God desires to know whether they loved God, for He already knows it. The expression is an anthropomorphism, Scripture using "the language of men." If the Israelites succumbed to the test, it would demonstrate the weakness of their attachment to God; if they came through it successfully, their Faith would be strengthened as a result of the trial.

5. *ye shall walk . . . unto him.* lit. "after *the* LORD *your God* shall ye go, and *him* shall ye fear, and *his* commandments shall ye keep, and *his* voice shall ye obey, and *him* shall ye worship, and unto *him* shall ye cleave."

7. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; 8. of the gods of the peoples which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; 9. thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; 10. but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. 11. And thou shalt stone him with stones, that he die; because he hath sought to draw thee away from the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage. 12. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is in the midst of thee.

conceal him. By silence.

10. *thou shalt surely kill him.* Not that one is to take the law into his own hand, but that the would-be seducer must stand his trial and be condemned by a court.

thine hand shall be first. In the public infliction of the death penalty, according to XVII, 7. The convicting witness must bear the initial responsibility of the act, cost him what sorrow it may.

Jewish history does not record a single instance of punishment for religious seduction by false prophet or member of one's family.

7 לְלֶכֶת אֱ֒ וּבְעַרְתָּ הָרָע מִקִּרְבֶּךָ׃ ס כִּי יְסִיתְךָ אָחִיךָ
בֶּן־אִמֶּךָ אוֹ־בִנְךָ אוֹ־בִתֶּךָ אוֹ אֵשֶׁת חֵיקֶךָ אוֹ רֵעֲךָ אֲשֶׁר
כְּנַפְשְׁךָ בַּסֵּתֶר לֵאמֹר נֵלְכָה וְנַעַבְדָה אֱלֹהִים אֲחֵרִים
8 אֲשֶׁר לֹא יָדַעְתָּ אַתָּה וַאֲבֹתֶיךָ׃ מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר
סְבִיבֹתֵיכֶם הַקְּרֹבִים אֵלֶיךָ אוֹ הָרְחֹקִים מִמֶּךָּ מִקְצֵה
9 הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ׃ לֹא־תאבֶה לוֹ וְלֹא תִשְׁמַע אֵלָיו
וְלֹא־תָחוֹס עֵינְךָ עָלָיו וְלֹא־תַחְמֹל וְלֹא־תְכַסֶּה עָלָיו׃ כִּי
10 הָרֹג תַּהַרְגֶנּוּ יָדְךָ תִּהְיֶה־בּוֹ בָרִאשׁוֹנָה לַהֲמִיתוֹ וְיַד כָּל־
11 הָעָם בָּאַחֲרֹנָה׃ וּסְקַלְתּוֹ בָאֲבָנִים וָמֵת כִּי בִקֵּשׁ לְהַדִּיחֲךָ
מֵעַל יְהוָה אֱלֹהֶיךָ הַמּוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃
12 וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וְיִרָאוּן וְלֹא־יוֹסִפוּ לַעֲשׂוֹת כַּדָּבָר

7–12. Seducers in one's own family

As against God, even the closest personal ties are not to protect the would-be idolater from unsparing punishment.

7. *the son of thy mother.* *i.e.* *even* if he be the son of thy mother. The *v.* speaks here of two brothers who are on mutually affectionate terms; and in the days of polygamy, the sons of the same mother were more intimate with one another than with the sons of their father by another wife. "As so often, the Septuagint and the Samaritan Text misunderstand the Hebrew original, and insert the words, *the son of thy father or* before 'the son of thy mother'—which renders it trivial" (Koenig).

or thy daughter. Completing the blood relations. Very significantly and characteristically, father and mother are not mentioned as possible agents of temptation (Bertholet).

8. *nigh . . . or far off.* The gods of Canaan, or those of Babylon, or of any nation under heaven.

9. *consent.* "With the belief of the heart" (Ibn Ezra); *i.e.* thou mayest not let thyself be convinced by what he says, even if thou stop short of doing what he desires.

nor hearken unto him. By actual worship of other gods.

13. If thou shalt hear tell concerning one of thy cities, which the LORD thy God giveth thee to dwell there, saying, 14. Certain base fellows are gone out from the midst of thee, and have drawn away the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known ; 15. then shalt thou inquire, and make search, and ask diligently ; and, behold, if it be truth, and the thing certain, that such abomination is wrought in the midst of thee ; 16. thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein and the cattle thereof, with the edge of the sword. 17. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, unto the LORD thy God : and it shall be an heap for ever ; it shall not be built again. 18. And there shall cleave nought of the devoted thing to thine hand : that the LORD

confiscated the possession of heretics. Persecution became more frequent because of the plunder that accompanied it (Guttmann).

Deut. XIII, 13–19 has had a curious history, both in the Synagogue and in the Church. In the Synagogue, it was maintained that this law was not to be carried out, even if only one *mezuzah* were found in the tainted city, as the destruction of the city would involve the cardinal sin of destroying the Name of God inscribed on that *mezuzah ;* cf. on XII, 4. Some Rabbis go further, so as to declare, עיר הנדחת לא היתה ולא עתידה להיות, "The case here described of a city tainted with idolatry never occurred, nor was likely to occur." This section, they said in effect, was only added to the Torah for the sake of deepening the understanding of the vital

13 הָרָע הַזֶּה בְּקִרְבֶּךָ׃ ס כִּי־תִשְׁמַע בְּאַחַת עָרֶיךָ אֲשֶׁר
14 יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לָשֶׁבֶת שָׁם לֵאמֹר׃ יָצְאוּ אֲנָשִׁים
בְּנֵי־בְלִיַּעַל מִקִּרְבֶּךָ וַיַּדִּיחוּ אֶת־יֹשְׁבֵי עִירָם לֵאמֹר נֵלְכָה
טו וְנַעַבְדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתֶּם׃ וְדָרַשְׁתָּ
וְחָקַרְתָּ וְשָׁאַלְתָּ הֵיטֵב וְהִנֵּה אֱמֶת נָכוֹן הַדָּבָר נֶעֱשְׂתָה
16 הַתּוֹעֵבָה הַזֹּאת בְּקִרְבֶּךָ׃ הַכֵּה תַכֶּה אֶת־יֹשְׁבֵי הָעִיר
הַהִוא לְפִי־חָרֶב הַחֲרֵם אֹתָהּ וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־
17 בְּהֶמְתָּהּ לְפִי־חָרֶב׃ וְאֶת־כָּל־שְׁלָלָהּ תִּקְבֹּץ אֶל־תּוֹךְ
רְחֹבָהּ וְשָׂרַפְתָּ בָאֵשׁ אֶת־הָעִיר וְאֶת־כָּל־שְׁלָלָהּ כָּלִיל
18 לַיהוָה אֱלֹהֶיךָ וְהָיְתָה תֵּל עוֹלָם לֹא תִבָּנֶה עוֹד׃ וְלֹא
יִדְבַּק בְּיָדְךָ מְאוּמָה מִן־הַחֵרֶם לְמַעַן יָשׁוּב יְהוָה מֵחֲרוֹן

13–19. A City Tainted with Idolatry

13. *if . . . base fellows.* Or, "If thou shalt hear tell, that, in one of the cities which the LORD thy God giveth thee to dwell there, certain base fellows."

shalt hear. The news must come to them; they are not to go on a heresy hunt.

14. *base fellows.* Heb. "sons of Belial," *i.e.* "sons of worthlessness"; the term repeatedly used in Scripture for abandoned criminals, *base* in word, thought and action.

are gone out. Of set purpose to seduce their brethren.

15. *inquire.* Careful investigation had to be made, because the rumour must be thoroughly tested before action is taken.

the thing certain. The story is substantiated.

16. *destroying it utterly.* See on xx, 17.

17. *street thereof.* lit. "broad place," the market-place.

an heap. Or, "mound." Heb. *tel*; cf. Josh. vi, 17, 26.

18. *cleave nought of the devoted thing to thine hand.* The punishment of idolaters must not be made a *profitable* occupation. This prohibition was disregarded by the medieval Church. Both secular princes and the Inquisition

may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; 19. when thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.* iv

CHAPTER XIV

14 1. Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. 2. For

fatherhood and Israel's sonship are historical and ethical, and based on God's love, deliverance and providence" (G. A. Smith). According to the interpretation of Rabbi Judah, the people of Israel were only *children of the* LORD so long as they conformed to the Divine will, and they forfeited the honour when they were disobedient; but Rabbi Meir maintained that, whether their conduct was filial or unfilial, they could never cease being *children of the* LORD.

cut yourselves. As a sign of mourning; see I Kings XVIII, 28. The Israelites were not to gash themselves in their grief: firstly, because any deliberate disfigurement of the body was forbidden; and secondly, because as "children of God" they were to regard a bereavement as His decree, and, therefore, something to be accepted with resignation. The Sifri gives a homiletic interpretation to the Heb. לא תתגודדו; "Ye shall not cut yourselves up into factions"; *i.e.* a holy people must be a united people (לא תעשו אגודות אגודות).

nor make any baldness. This disfigurement was likewise a heathen mourning custom, the hair being sometimes buried with the corpse as an offering to the dead. In Lev. XXI, 5 a similar prohibition had been addressed to the priests; in Deut. the law is given a wider application, in order to embrace the whole of the people who were "a kingdom of priests."

between your eyes. *i.e.* on your forehead, as in VI, 8.

אֹפֶן וְנָתַן לְךָ רַחֲמִים וְרִחַמְךָ וְהִרְבֶּךָ כַּאֲשֶׁר נִשְׁבַּע
19 לַאֲבֹתֶיךָ: כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר אֶת־
כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי
יְהוָה אֱלֹהֶיךָ: ם רביעי

Cap. XIV. יד

יד א בָּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ
קָרְחָה בֵּין עֵינֵיכֶם לָמֵת:

necessity of resisting all temptation to idolatry. This view was not shared by the Church. Deut. xiii, 13–19 was embodied in the Canon Law; and the ghastly records of medieval persecution show that it was not construed as a mere warning against idolatry. In the year 1097, when the Crusaders arrived at Pelagonia in Macedon, and learned that the inhabitants of the town were "heretics," they paused in their pilgrimage to the Holy Sepulchre, conquered the city, razed it to the ground, and put all its inhabitants to the sword. Again, at the beginning of the thirteenth century, Crusaders annihilated the 20,000 Albigenses, men, women and children, who had fled to Beziers, in Southern France. Not one was spared. (Lea, *History of the Inquisition in the Middle Ages*, I, p. 107, 154).

d) LAWS OF HOLINESS

(Chapters XIV–XV)

The opening words of this chapter are introductory to the regulations following. There being a close kinship between God and Israel, His people were subject to special regulations that would distinguish them from other nations and constantly remind them of the duty of holiness.

xiv, 1–2. Against Heathen Rites

1. *ye are the children of the* Lord. Cf. Exod. iv, 22.

"Many ancient nations believed in their descent from gods and demi-gods. But the relation was conceived physically. In the Hebrew Scriptures, however, God's

thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, out of all peoples that are upon the face of the earth.

3. Thou shalt not eat any abominable thing. 4. These are the beasts which ye shall eat: the ox, the sheep, and the goat, 5. the hart, and the gazelle, and the roebuck, and the wild goat, and the pygarg, and the antelope, and the chamois. 6. And every beast that parteth the hoof, and hath the hoof cloven in two, and cheweth the cud, among the beasts, that ye shall eat. 7. Nevertheless these ye shall not eat of them that chew the cud, or of them that have the hoof cloven: the camel, and the hare, and the coney, because they chew the cud but part not the hoof, they are unclean unto you: 8. and the swine, because he parteth the hoof but cheweth not the cud, he is unclean unto you: of their flesh ye shall not eat, and their carcases ye shall not touch.

9. These ye shall eat of all that are in the waters: whatsoever hath fins and scales shall

5. *the hart . . . chamois.* Seven varieties of game.
pygarg. Better, *antelope.*
antelope. Better, *wild-ox.*
chamois. Better, *mountain-sheep.*

6. *that parteth . . . cud.* For an explanation of these distinctive features in animals, see on Lev. XI, 3.

7. *these ye shall not eat.* This and the following *v.* correspond to Lev. XI, 4–8.

9. *in the waters.* The law with regard to fishes is slightly abridged here as compared with Lev. XI, 9f.

כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה 2
אֱלֹהֶיךָ וּבְךָ בָּחַר יְהוָה לִהְיוֹת לוֹ לְעַם סְגֻלָּה מִכֹּל
הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה: ס לֹא תֹאכַל כָּל־ 3
תּוֹעֵבָה: זֹאת הַבְּהֵמָה אֲשֶׁר תֹּאכֵלוּ שׁוֹר שֵׂה כְשָׂבִים 4
וּשְׂעִירִים: אַיָּל וּצְבִי וְיַחְמוּר וְאַקּוֹ וְדִישֹׁן וּתְאוֹ וָזֶמֶר: וְכָל 5 ה 6
בְּהֵמָה מַפְרֶסֶת פַּרְסָה וְשֹׁסַעַת שֶׁסַע שְׁתֵּי פְרָסוֹת מַעֲלַת
גֵּרָה בַּבְּהֵמָה אֹתָהּ תֹּאכֵלוּ: אַךְ אֶת־זֶה לֹא תֹאכְלוּ 7
מִמַּעֲלֵי הַגֵּרָה וּמִמַּפְרִיסֵי הַפַּרְסָה הַשְּׁסוּעָה אֶת־הַגָּמָל
וְאֶת־הָאַרְנֶבֶת וְאֶת־הַשָּׁפָן כִּי־מַעֲלֵה גֵרָה הֵמָּה וּפַרְסָה
לֹא הִפְרִיסוּ טְמֵאִים הֵם לָכֶם: וְאֶת־הֶחָזִיר כִּי־מַפְרִיס 8
פַּרְסָה הוּא וְלֹא גֵרָה טָמֵא הוּא לָכֶם מִבְּשָׂרָם לֹא תֹאכֵלוּ
וּבְנִבְלָתָם לֹא תִגָּעוּ: ס אֶת־זֶה תֹּאכְלוּ מִכֹּל אֲשֶׁר 9
בַּמָּיִם כֹּל אֲשֶׁר־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת תֹּאכֵלוּ: וְכֹל אֲשֶׁר י

2. *an holy people.* See on VII, 6.

3–20. Clean and Unclean Beasts, Fishes and Birds

The twofold purpose of the dietary laws is clearly defined. In the first place, Israel is to be "holy," *i.e.* distinct, marked off from the other peoples; and these laws powerfully served to maintain the separateness of Israel. In the second place, the creatures which are forbidden are described as "abominable things"—in themselves loathsome and undesirable as articles of diet; see Introductory Note on Lev. XI, *Leviticus*, p. 92.

In Deut. we have something more than a mere repetition; there is just the kind of exposition which is appropriate to the circumstances of Moses' farewell to his people.

4. *the ox, the sheep, the goat.* In Lev. XI, we merely have the general classification given in *v.* 6 of this chapter of forbidden animals, with mention of some. Here the animals are named that may be eaten.

ye eat: 10. and whatsoever hath not fins and scales ye shall not eat; it is unclean unto you.

11. Of all clean birds ye may eat. 12. But these are they of which ye shall not eat: the eagle, and the gier eagle, and the ospray; 13. and the glede, and the falcon, and the kite after its kind; 14. and every raven after its kind; 15. and the ostrich, and the night hawk, and the seamew, and the hawk after its kind; 16. the little owl, and the great owl, and the horned owl; 17. and the pelican, and the vulture, and the comorant; 18. and the stork, and the heron after its kind, and the hoopoe, and the bat. 19. And all winged creeping things are unclean unto you: they shall not be eaten. 20. Of all clean fowls ye may eat.

21. Ye shall not eat of any thing that dieth of itself: thou mayest give it unto the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto a foreigner: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in its mother's milk.* v

and the "stranger." In Lev. the "stranger" meant the non-Israelite who had become a proselyte in the full sense of the word, a *ger tzedek*. Here the "stranger that is within thy gates" refers to the time when Israel would be settled in their Land and would have in their midst not only proselytes, but also men who while they had abandoned idolatry did not completely take upon themselves the life and religious practices of the Israelite. The Rabbis called this class of resident aliens *ger toshav;* and this *v.* refers to that class, who were neither Israelites by birth or conversion, nor "foreigners." See *Exodus*, p. 132.

thou shalt not seethe. See on Exod. XXIII, 19.

אֵין לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת לֹא תֹאכֵלוּ טָמֵא הוּא לָכֶם: ס
11 כָּל־צִפּוֹר טְהֹרָה תֹּאכֵלוּ: וְזֶה אֲשֶׁר לֹא־תֹאכְלוּ מֵהֶם
12 הַנֶּשֶׁר וְהַפֶּרֶס וְהָעָזְנִיָּה: וְהָרָאָה וְאֶת־הָאַיָּה וְהַדַּיָּה לְמִינָהּ:
13 וְאֵת כָּל־עֹרֵב לְמִינוֹ: וְאֵת בַּת הַיַּעֲנָה וְאֶת־הַתַּחְמָס וְאֶת־
14 טו הַשָּׁחַף וְאֶת־הַנֵּץ לְמִינֵהוּ: אֶת־הַכּוֹס וְאֶת־הַיַּנְשׁוּף
16 17 וְהַתִּנְשֶׁמֶת: וְהַקָּאָת וְאֶת־הָרָחָמָה וְאֶת־הַשָּׁלָךְ: וְהַחֲסִידָה
18 19 וְהָאֲנָפָה לְמִינָהּ וְהַדּוּכִיפַת וְהָעֲטַלֵּף: וְכֹל שֶׁרֶץ הָעוֹף טָמֵא
כ 21 הוּא לָכֶם לֹא יֵאָכֵלוּ: כָּל־עוֹף טָהוֹר תֹּאכֵלוּ: לֹא תֹאכְלוּ
כָּל־נְבֵלָה לַגֵּר אֲשֶׁר־בִּשְׁעָרֶיךָ תִּתְּנֶנָּה וַאֲכָלָהּ אוֹ מָכֹר
לְנָכְרִי כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ לֹא־תְבַשֵּׁל גְּדִי
בַּחֲלֵב אִמּוֹ: פ חמישי

11–20. Of birds. Only the unclean are here named. In Lev. xi, these are mentioned in a slightly different order.

13. *glede.* This bird is not mentioned in Lev. xi, 14. According to the Talmud, all the names in this *v.* refer to the same bird, which was known under different designations.

20. *clean fowls.* Better, *clean winged things* (AJ). In Lev. xi, 21f, a distinction is drawn between "winged creeping things that go upon all four" and those that do not, —the former class being prohibited as food. According to Sifri, the phrase "clean winged things" corresponds to the permitted "winged creeping things" in Leviticus; and the unclean species alluded to in the preceding *v.* is the same prohibited kind mentioned in Lev. xi, 23.

21. *anything that dieth of itself.* Heb. נבלה; the true meaning of this Heb. term seems to be "the carcase of an animal which has not been killed according to the method of Shechitah" (Hoffmann). It would thus include not only an animal which died a natural death, but one which has been put to death by shooting.

the stranger. According to Lev. xvii, 15, touching or eating the flesh of a *nevelah* is defiling both to the Israelite

22. Thou shalt surely tithe all the increase of thy seed, that which cometh forth of the field year by year. 23. And thou shalt eat before the LORD thy God, in the place which he shall choose to cause his name to dwell there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herd and of thy flock; that thou mayest learn to fear the LORD thy God always. 24. And if the way be too long for thee, so that thou art not able to carry it, because the place is too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God shall bless thee: 25. then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: 26. and thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou and thine household: 27. and the Levite that is within thy gates, thou shalt not forsake him; for he hath no portion nor inheritance with thee.

24–27. Israelites who dwell too far from the Sanctuary may turn their tithe into money, purchase at the Temple what they desire, and feast before God with their households and Levites.

26. *for strong drink.* Heb. שכר. "The attempt is sometimes made to argue that the juice of the vine praised or prescribed in Scripture is never an intoxicating liquor. That is clearly contradicted here" (G. A. Smith).

27. *the Levite.* Cf. XII, 12, 19.

נג עַשֵּׂר תְּעַשֵּׂר אֵת כָּל־תְּבוּאַת זַרְעֶךָ הַיֹּצֵא הַשָּׂדֶה שָׁנָה
23 שָׁנָה: וְאָכַלְתָּ לִפְנֵי | יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר
לְשַׁכֵּן שְׁמוֹ שָׁם מַעְשַׂר דְּגָנְךָ תִּירֹשְׁךָ וְיִצְהָרֶךָ וּבְכֹרֹת
בְּקָרְךָ וְצֹאנֶךָ לְמַעַן תִּלְמַד לְיִרְאָה אֶת־יְהוָה אֱלֹהֶיךָ כָּל־
24 הַיָּמִים: וְכִי־יִרְבֶּה מִמְּךָ הַדֶּרֶךְ כִּי לֹא תוּכַל שְׂאֵתוֹ
כִּי־יִרְחַק מִמְּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לָשׂוּם
כה שְׁמוֹ שָׁם כִּי יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ: וְנָתַתָּה בַּכָּסֶף וְצַרְתָּ
הַכֶּסֶף בְּיָדֶךָ וְהָלַכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה
26 אֱלֹהֶיךָ בּוֹ: וְנָתַתָּה הַכֶּסֶף בְּכֹל אֲשֶׁר־תְּאַוֶּה נַפְשְׁךָ בַּבָּקָר
וּבַצֹּאן וּבַיַּיִן וּבַשֵּׁכָר וּבְכֹל אֲשֶׁר תִּשְׁאָלְךָ נַפְשֶׁךָ וְאָכַלְתָּ
27 שָׁם לִפְנֵי יְהוָה אֱלֹהֶיךָ וְשָׂמַחְתָּ אַתָּה וּבֵיתֶךָ: וְהַלֵּוִי
אֲשֶׁר־בִּשְׁעָרֶיךָ לֹא תַעַזְבֶנּוּ כִּי אֵין לוֹ חֵלֶק וְנַחֲלָה עִמָּךְ:

22–29. Tithes

A tenth of all the yearly produce shall be set aside, taken to the Sanctuary, and eaten there. This tenth is the so-called "second tithe," as contrasted with the tithe of the produce that was to be given for the maintenance of the Levites; Num. xviii, 26f.

22. *all the increase of thy seed.* This is defined in the next *v.* as including corn, wine and oil.

year by year. The tithe must be computed upon the produce of each year separately.

23. *before the* Lord. *i.e.* at the Central Sanctuary.

to fear the Lord *thy God.* The Biblical phrase for being filled with the sense of dependence upon God. And that was the purpose of bidding the Israelite eat this tithe in the Holy City. It would impress upon him the thought that the year's produce was the bounty of God. Furthermore, "inasmuch as the man and his household would not be likely to consume the whole of the tithe, he would be compelled to give part away in charity" (Maimonides).

28. At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates: 29. and the Levite, because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.* vi

CHAPTER XV

15 1. At the end of every seven years thou shalt make a release. 2. And this is the manner of the

CHAPTER XV

THE YEAR OF RELEASE

Every seventh year shall be a year of remission for all debts; this however shall not operate as a motive for refusing loans. Likewise, the seventh year of the individual's service brought freedom to the Hebrew bondman, with liberal parting gifts from his master.

1–11. OF DEBTS

1. ***at the end of every seven years.*** **It is possible that these words signify "when each seventh year has arrived"; cf. Jer. XXXIV, 14 (*Exodus*, p. 520) where "at the end of seven years" clearly means, "in the seventh year." See, however, comment on next *v.***

a release. **Heb. *shemittah.* This "release" took two forms. 1) The soil was not to be sown; see Exod. XXIII, 10f, and Lev. XXV, 2f. 2) the remission of loans.**

28 ס מִקְצֵה | שָׁלֹשׁ שָׁנִים תּוֹצִיא אֶת־כָּל־מַעְשַׂר תְּבוּאָתְךָ
29 בַּשָּׁנָה הַהִוא וְהִנַּחְתָּ בִּשְׁעָרֶיךָ: וּבָא הַלֵּוִי כִּי אֵין לוֹ חֵלֶק
וְנַחֲלָה עִמָּךְ וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ וְאָכְלוּ
וְשָׂבֵעוּ לְמַעַן יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יָדְךָ אֲשֶׁר
תַּעֲשֶׂה: ס ששי

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טו א 2 מִקֵּץ שֶׁבַע־שָׁנִים תַּעֲשֶׂה שְׁמִטָּה: וְזֶה דְּבַר הַשְּׁמִטָּה

28–29. The Poor Tithe

This was due in the third and sixth years of the Sabbatical period instead of the second tithe, which, or its equivalent in money, had to be consumed in Jerusalem. In those years, what would have been the Second Tithe is to be retained at home for the poor to consume. The third year is called "the year of the tithing" in xxvi, 12.

28. *at the end of.* This is not quite the same word as in xv, 1. It rather denotes, "towards the end of"; *i.e.* after the harvest is gathered in.

all the tithe. Both the first tithe and the second tithe.

shalt lay it up. *i.e.* place it at the disposal of the Levite and the poor.

29. *and the Levite.* He is to take the first tithe which is due to him; Num. xviii, 21.

stranger, and the fatherless, and the widow. They are all destitute, and receive the poor tithe.

and be satisfied. On application being made by a destitute person, he must be granted sufficient for his needs.

may bless thee. The purpose of the poor tithe was to teach the salutary doctrine that man's possessions are only truly blessed when he permits others to join with him in their enjoyment. Self-indulgence, without a thought for those in need of assistance, brings no lasting satisfaction; and such a mode of living is without blessing.

release: every creditor shall release that which he hath lent unto his neighbour; he shall not exact it of his neighbour; and his brother; because the LORD's release hath been proclaimed. 3. Of a foreigner thou mayest exact it: but whatsoever of thine is with thy brother thine hand shall release. 4. Howbeit there shall be no poor with thee; (for the LORD will surely bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it;) 5. if only thou diligently hearken unto the voice of the LORD thy God, to observe to do all this commandment which I command thee this day. 6. For the LORD thy God will bless thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee.

temporarily, for trade. He is not, like the Israelite (Exod. XXIII, 10f), under the obligation of surrendering the produce of his land every seventh year; there is, therefore, no reason in his case for any relaxation of his creditor's claims (Driver). It should be noted that the Torah does not declare that the creditor must exact payment; he *may* do so, if he wish.

thine hand shall release. lit. "let thy hand release." The Rabbis understood this to mean that payment could not be claimed; but, if the debtor voluntarily offered it, it may be accepted.

4. *no poor with thee.* This expresses an ideal which would only be realised if the condition of obedience in *v.* 5 were fulfilled. There is thus no contradiction with the statement in *v.* 11, "the poor shall never cease out of the land."

6. *as he promised thee.* See VII, 13; Exod. XXIII, 25; Lev. XXVI, 3f.

thou shalt lend. This is, like *v.* 4 above, a conditional promise that was as unlikely to become actual as the ideal

שְׁמֹט כָּל־בַּעַל מַשֵּׁה יָדוֹ אֲשֶׁר יַשֶּׁה בְּרֵעֵהוּ לֹא־יִגֹּשׂ
3 אֶת־רֵעֵהוּ וְאֶת־אָחִיו כִּי־קָרָא שְׁמִטָּה לַיהוָה: אֶת־הַנָּכְרִי
4 תִּגֹּשׂ וַאֲשֶׁר יִהְיֶה לְךָ אֶת־אָחִיךָ תַּשְׁמֵט יָדֶךָ: אֶפֶס כִּי
לֹא יִהְיֶה־בְּךָ אֶבְיוֹן כִּי־בָרֵךְ יְבָרֶכְךָ יְהוָה בָּאָרֶץ אֲשֶׁר
ה יְהוָה אֱלֹהֶיךָ נֹתֵן־לְךָ נַחֲלָה לְרִשְׁתָּהּ: רַק אִם־שָׁמוֹעַ
תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה
6 הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם: כִּי־יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ
כַּאֲשֶׁר דִּבֶּר־לָךְ וְהַעֲבַטְתָּ גּוֹיִם רַבִּים וְאַתָּה לֹא תַעֲבֹט

2. *not exact it of his neighbour.* Or, " he shall not press his neighbour for payment." The Jewish traditional view is that the Year of Release in regard to debts does not come into operation until the *end* of the seventh year. This law was intended for an agricultural community, in which each family had its homestead. A debt would only be contracted in case of misfortune. The loan was, therefore, an act of charity, rather than a business transaction. Circumstances had altered altogether when economic life became more complex and people engaged in commerce. Debts contracted in the course of trading belonged to quite a different category, and this law could not fairly be invoked for their cancellation. Consequently in the first century of the present era, Hillel instituted a method whereby the operation of the year of release did not affect debts that had been delivered to the Court before the intervention of the year of release. Without actually handing over the bond or promissory note to the Court, the creditor could secure his debt against forfeiture by appearing before the Beth Din, and making the declaration, " I announce unto you, judges of this Court, that I shall collect any debt which I may have outstanding with N.N., whenever I desire." This institution was known as Prosbul.

brother. *i.e.* fellow-Israelite.

the LORD'S *release . . . proclaimed.* Better, *a release hath been proclaimed unto the* LORD; *i.e.* in His honour, as the bestower of all wealth and increase (Ibn Ezra).

3. *a foreigner.* Heb. *nochri*; to be distinguished from the *ger* (x, 19). The " foreigner " merely visits Canaan

7. If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: 8. but thou shalt surely open thine hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth. 9. Beware that there be not a base thought in thine heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou give him nought; and he cry unto the LORD against thee, and it be sin unto thee. 10. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the LORD thy God shall bless thee in all thy work, and in all that thou puttest thine hand unto. 11. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor, in thy land.

in thy land. The Sifri similarly explains that one must assist the poor in the Holy Land before helping an Israelite who dwelt outside Palestine.

9. *thine eye be evil. i.e.* refuse to assist, assuming that the loan will not be refunded.

he cry unto the LORD. God hears the cry of those who are hardly treated; cf. Exod. XXII, 22.

10. *thine heart shall not be grieved. i.e.* the loan must not be made in a grudging spirit; cf. Prov. XIX, 17, "He that is gracious unto the poor lendeth unto the LORD, and his good deed will He repay unto him."

11. *for the poor shall never cease.* See on *v.* 4 above.

7 וּמָשַׁלְתָּ בְּגוֹיִם רַבִּים וּבְךָ לֹא יִמְשֹׁלוּ׃ ס כִּי־יִהְיֶה
בְךָ אֶבְיוֹן מֵאַחַד אַחֶיךָ בְּאַחַד שְׁעָרֶיךָ בְּאַרְצְךָ אֲשֶׁר
יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ לֹא תְאַמֵּץ אֶת־לְבָבְךָ וְלֹא תִקְפֹּץ
8 אֶת־יָדְךָ מֵאָחִיךָ הָאֶבְיוֹן׃ כִּי־פָתֹחַ תִּפְתַּח אֶת־יָדְךָ לוֹ
9 וְהַעֲבֵט תַּעֲבִיטֶנּוּ דֵּי מַחְסֹרוֹ אֲשֶׁר יֶחְסַר לוֹ׃ הִשָּׁמֶר לְךָ
פֶּן־יִהְיֶה דָבָר עִם־לְבָבְךָ בְּלִיַּעַל לֵאמֹר קָרְבָה שְׁנַת־
הַשֶּׁבַע שְׁנַת הַשְּׁמִטָּה וְרָעָה עֵינְךָ בְּאָחִיךָ הָאֶבְיוֹן וְלֹא
י תִתֵּן לוֹ וְקָרָא עָלֶיךָ אֶל־יְהוָה וְהָיָה בְךָ חֵטְא׃ נָתוֹן תִּתֵּן
לוֹ וְלֹא־יֵרַע לְבָבְךָ בְּתִתְּךָ לוֹ כִּי בִּגְלַל ׀ הַדָּבָר הַזֶּה
11 יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל־מַעֲשֶׂךָ וּבְכֹל מִשְׁלַח יָדֶךָ׃ כִּי
לֹא־יֶחְדַּל אֶבְיוֹן מִקֶּרֶב הָאָרֶץ עַל־כֵּן אָנֹכִי מְצַוְּךָ לֵאמֹר
פָּתֹחַ תִּפְתַּח אֶת־יָדְךָ לְאָחִיךָ לַעֲנִיֶּךָ וּלְאֶבְיֹנְךָ בְּאַרְצֶךָ׃ ם

of "there shall be no poor with thee." The Israelites began to engage in commerce in the days of King Solomon. Isa. II, 7 and Hos. XII, 8 testify to considerable foreign trade in the long reigns of Uzziah and Jeroboam II. Of later times, the Greek geographer Strabo writes: "These Jews have penetrated to every city, and it would not be easy to find a single place in the inhabited world which has not received this race, and where it has not become master." Through no fault of their own, Jews were divorced from agriculture and confined to commerce for over 1500 years. However, commerce is not their native bent, as is evidenced by the fact that, in recent generations, leadership has almost everywhere been wrested from them by the non-Jewish newcomers in industrial and financial enterprise; see p. 200.

7–11. The Israelite is warned against letting the approach of the Year of Release hinder him from helping his needy brother.

7. *within any of thy gates.* *i.e.* in one of thy cities (cf. XII, 12); and the Sifri bases therein the rule, "The poor of thine own city should be helped before those of another city."

12. If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. 13. And when thou lettest him go free from thee, thou shalt not let him go empty: 14. thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy winepress: as the LORD thy God hath blessed thee thou shalt give unto him. 15. And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day. 16. And it shall be, if he say unto thee, I will not go out from thee; because he loveth thee and thine house, because he is well with thee; 17. then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy bondman for ever. And also unto thy bondwoman thou shalt do likewise. 18. It shall

14. *liberally.* The compliance with this command must be more than sour obedience of the letter of the law.

out of thy flock . . . winepress. The freed slave is thus to be helped to make a fresh start in life. This principle (הענקה) has become part of Jewish social ethics.

15. *land of Egypt.* Let him remember that he owes his own freedom to the Divine grace; cf. XVI, 12.

16. *I will not go out.* On this and the following verse, see on Exod. XXI, 5f.

17. *also unto thy bondwoman.* The comment of the Sifri is: "This refers back to the injunction, *thou shalt furnish him liberally* (*v.* 14). Thou mightest say it refers to "thou shalt take an awl, and thrust it through the ear"; therefore the Torah states "and it shall be, 'if *he* say unto thee'; *he*, not *she*." Accordingly, the female slave had to leave in

12 כִּי־יִמָּכֵר לְךָ אָחִיךָ הָעִבְרִי אוֹ הָעִבְרִיָּה וַעֲבָדְךָ שֵׁשׁ שָׁנִים
13 וּבַשָּׁנָה הַשְּׁבִיעִת תְּשַׁלְּחֶנּוּ חָפְשִׁי מֵעִמָּךְ: וְכִי־תְשַׁלְּחֶנּוּ
14 חָפְשִׁי מֵעִמָּךְ לֹא תְשַׁלְּחֶנּוּ רֵיקָם: הַעֲנִיק תַּעֲנִיק לוֹ
מִצֹּאנְךָ וּמִגָּרְנְךָ וּמִיִּקְבֶךָ אֲשֶׁר בֵּרַכְךָ יְהוָה אֱלֹהֶיךָ תִּתֶּן
טו לוֹ: וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדְּךָ יְהוָה
16 אֱלֹהֶיךָ עַל־כֵּן אָנֹכִי מְצַוְּךָ אֶת־הַדָּבָר הַזֶּה הַיּוֹם: וְהָיָה
כִּי־יֹאמַר אֵלֶיךָ לֹא אֵצֵא מֵעִמָּךְ כִּי אֲהֵבְךָ וְאֶת־בֵּיתֶךָ
17 כִּי־טוֹב לוֹ עִמָּךְ: וְלָקַחְתָּ אֶת־הַמַּרְצֵעַ וְנָתַתָּה בְאָזְנוֹ
וּבַדֶּלֶת וְהָיָה לְךָ עֶבֶד עוֹלָם וְאַף לַאֲמָתְךָ תַּעֲשֶׂה־כֵּן:

12–18. The Release of Slaves

A man's misfortune may be so overwhelming that he could not save himself by a loan. To avoid destitution, a Hebrew might sell himself temporarily; *i.e.* become a member of another's household, and earn his food and shelter by his labour. The "slavery" of the Bible was in no way identical with what was understood by that term in Greece or Rome. The master had many obligations towards the bondman, and the infliction of bodily injury by the master secured the bondman his immediate freedom; see *Leviticus*, p. 284.

In the seventh year of service the bondman goes free, and his master is required at the time of the emancipation liberally to supply the new freedman with an equipment that shall enable him to begin life again with some confidence for the future. This provision is characteristic of the humaneness and philanthropy of the Torah in regard to the bondman.

12. *Hebrew woman.* This is an addition to the law as stated in Exod. xxi, 1–6, and decrees that the same treatment is to be meted out to a man and woman. Exod. xxi, 7f refers to a different set of circumstances.

be sold. The Heb. could also mean "sell himself." According to the Talmud, Scripture here speaks of the case where a person is sold by the court of law because he had committed a burglary and could not repay what he had stolen; Exod. xxii, 2.

not seem hard unto thee, when thou lettest him go free from thee; for to the double of the hire of an hireling hath he served thee six years: and the LORD thy God shall bless thee in all that thou doest.* vii

19. All the firstling males that are born of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thine ox, nor shear the firstling of thy flock. 20. Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household. 21. And if it have any blemish, as if it be lame or blind, any ill blemish whatsoever, thou shalt not sacrifice it unto the LORD thy God. 22. Thou shalt eat it within thy gates: the unclean and the clean shall eat it alike, as the gazelle, and as the hart. 23. Only thou shalt not eat the blood thereof; thou shalt pour it out upon the ground as water.

21. *have any blemish.* The law of the firstlings is also dealt with in Lev. XXVII, 26, where it is forbidden to sanctify the firstling by using it as an offering for any other purpose. Also in Num. XVIII, 17f where the flesh of the firstling is declared to be the priest's. The words, "Thou shalt eat it before the LORD," in this section refer to the person who is entitled to eat it; *i.e.* the priest, as is prescribed in Numbers. As Deut. is a continuation of the preceding Books of the Pentateuch, it was obvious to Moses' hearers who it was that were to eat the firstling, since it had already been ordained and well understood (Hoffmann).

18 לֹא־יִקְשֶׁה בְעֵינְךָ בְּשַׁלֵּחֲךָ אֹתוֹ חָפְשִׁי מֵעִמָּךְ כִּי מִשְׁנֶה
שְׂכַר שָׂכִיר עֲבָדְךָ שֵׁשׁ שָׁנִים וּבֵרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל
אֲשֶׁר תַּעֲשֶׂה: שביעי פ

19 כָּל־הַבְּכוֹר אֲשֶׁר יִוָּלֵד בִּבְקָרְךָ וּבְצֹאנְךָ הַזָּכָר תַּקְדִּישׁ
לַיהוָה אֱלֹהֶיךָ לֹא תַעֲבֹד בִּבְכֹר שׁוֹרֶךָ וְלֹא תָגֹז בְּכוֹר
כ צֹאנֶךָ: לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹּאכְלֶנּוּ שָׁנָה בְשָׁנָה בַּמָּקוֹם
21 אֲשֶׁר־יִבְחַר יְהוָה אַתָּה וּבֵיתֶךָ: וְכִי־יִהְיֶה בוֹ מוּם פִּסֵּחַ
22 אוֹ עִוֵּר כָּל מוּם רָע לֹא תִזְבָּחֶנּוּ לַיהוָה אֱלֹהֶיךָ: בִּשְׁעָרֶיךָ
23 תֹּאכְלֶנּוּ הַטָּמֵא וְהַטָּהוֹר יַחְדָּו כַּצְּבִי וְכָאַיָּל: רַק אֶת־דָּמוֹ
לֹא תֹאכֵל עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמָּיִם: פ

the seventh year, and was not subjected to the rule of having the ear bored.

18. *for to the double.* The master gets double value out of a slave of this kind as compared with a hireling, *i.e.* a day-labourer; the slave being a member of the household, the master could get work done by him at night as well as by day.

19–23. Of Firstlings

This paragraph, dealing with the firstlings of the cattle, should have followed on XIV, 22–29, the law of the tithe. But the last verses which mentioned the "poor tithe" suggested the subject of the treatment of the poor which occupied this chapter on to this point.

19. *all the firstling males.* For the idea of consecrating the firstborn, see on Exod. XIII, 2.

20. *year by year.* *i.e.* the offering must not be delayed beyond a year. This is not at variance with what was stated in Exod. XXII, 29 "on the eighth day thou shalt give it Me", for the Mechilta explains that to mean, from the eighth day onwards; cf. Lev. XXII, 27.

Chapter XVI

16 1. Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. 2. And thou shalt sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to cause his name to dwell

by night. In Num. xxxiii, 3 it is mentioned, "on the morrow after the passover, the children of Israel went out." The deliverance took place during the night (Exod. xii, 31), though the Exodus itself did not begin until the break of the day following the Passover-offering.

2. *and thou shalt sacrifice.* The natural way for the Israelites to express their gratitude for God's mercies was to bring offerings upon the Altar.

of the flock and the herd. In Exod. xii, 3f it is ordained that a lamb was to be used as the Paschal offering; but that restriction was for that special occasion only, not for the perennial observance to be carried out in the Temple. Another explanation is that the lamb was for the Paschal sacrifice, and the ox for the Festival-sacrifice (חגיגה). This is confirmed by what is narrated in II Chron. xxxv, 7f. In *v.* 13 of that chapter, it is stated that the lambs, which were the Passover-offering, "they roasted with fire according to the ordinance"; and the oxen, which were "the holy offerings," were boiled—this being forbidden with the Paschal sacrifice, but allowed with the Festival-sacrifice.

CAP. XVI. טז

טז א שָׁמוֹר אֶת־חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי
בְּחֹדֶשׁ הָאָבִיב הוֹצִיאֲךָ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לָיְלָה׃
2 וְזָבַחְתָּ פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר בַּמָּקוֹם אֲשֶׁר יִבְחַר
3 יְהוָה לְשַׁכֵּן שְׁמוֹ שָׁם׃ לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים

CHAPTER XVI

e) THE THREE PILGRIMAGE FESTIVALS

The law concerning the three annual pilgrimages to the Temple has already been given in Exod. XXIII, 14f; XXXIV, 18f; Lev. XXIII, 4f; and Num. XXVIII, 16f. What distinguishes the statement of the law in Deut. is the emphasis upon the Central Sanctuary at which all Israel must gather on these Festivals. These Pilgrimage-Feasts had a double signification. They each had reference to a historical event of national importance, but they also marked the three seasons of the agricultural year. "It is well to keep in view the agricultural aspect of the Three Festivals. It helps us to realise the fact that Israel was once an agricultural people and that its commercial character is not, as is commonly thought, inborn, but is the result of the unkindly conditions in later ages. It is good for us and for the world at large to remember that the history of our race has its idyllic side" (M. Joseph).

1–8. THE PASSOVER

1. *the month of Abib.* *i.e.* of the green ears of corn; later known as Nisan.

there. 3. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. 4. And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificest the first day at even, remain all night until the morning. 5. Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: 6. but at the place which the LORD thy God shall choose to cause his name to dwell in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. 7. And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

until the morning. Of the second day of the Festival (the 16th of Nisan), the prohibition to apply also to the Festival-sacrifice (חגיגה).

5. *within any of thy gates.* The law is repeated because the Israelite might think that he should exactly copy the procedure on the fateful night of the release, when each householder had to slay the lamb at the entrance of his house, and stain the door-posts with blood.

7. *in the morning.* Of the 16th of Nisan.

go unto thy tents. *i.e.* return home; or, to the temporary dwellings of the pilgrims in Jerusalem (Ehrlich).

תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֳנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ
מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל
4 יְמֵי חַיֶּיךָ: וְלֹא־יֵרָאֶה לְךָ שְׂאֹר בְּכָל־גְּבֻלְךָ שִׁבְעַת יָמִים
וְלֹא־יָלִין מִן־הַבָּשָׂר אֲשֶׁר תִּזְבַּח בָּעֶרֶב בַּיּוֹם הָרִאשׁוֹן
ה לַבֹּקֶר: לֹא תוּכַל לִזְבֹּחַ אֶת־הַפֶּסַח בְּאַחַד שְׁעָרֶיךָ אֲשֶׁר
6 יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ: כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר
יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם תִּזְבַּח אֶת־הַפֶּסַח בָּעֶרֶב
7 כְּבוֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרָיִם: וּבִשַּׁלְתָּ וְאָכַלְתָּ
בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּפָנִיתָ בַבֹּקֶר וְהָלַכְתָּ

3. *with it.* *i.e.* with the Paschal offering.

therewith. The whole period of abstinence from leaven is treated as conditioned by the sacrifice of the Passover immediately preceding, and regulated by the same principle established in the first instance for the Passover.

the bread of affliction. So-called because the bread was prepared while the people were in a state of stress and hardship, consequent upon their hasty departure from Egypt (Exod. XII, 34, 39). There is, of course, an obvious association of ideas with servitude in Egypt.

in haste. The conditions which attended their departure from Egypt would make it impossible for the Israelites to think that they had gained their liberty by the might of their hand.

4. *no leaven.* For the meaning of the Heb. word see Exod. XII, 19.

with thee. This is not the traditional Jewish interpretation, which requires the rendering "of thine." "The leaven which belongs to thee thou mayest not see, *i.e.* have in possession; but thou mayest see that which belongs to others" (Sifri).

the first day at even. This means the evening which commences the first day; *i.e.* on the 14th of Nisan. The words "at even" are not to be understood as signifying that the sacrifice was offered at night, but rather "towards the evening."

8. Six days thou shalt eat unleavened bread : and on the seventh day shall be a solemn assembly to the LORD thy God ; thou shalt do no work therein.

9. Seven weeks shalt thou number unto thee : from the time thou beginnest to put the sickle to the standing corn shalt thou begin to number seven weeks. 10. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give, according as the LORD thy God blesseth thee : 11. and thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the LORD thy God shall choose to cause his name to dwell there. 12. And thou

" the Season of the Giving of our Torah," viz. the Revelation at Sinai. It is thus both a nature and a historical festival ; see *Exodus*, p. 270 and *Leviticus*, p. 246–247.

freewill offering. *i.e.* with a gift adequate to the ability of the offerer. On Passover, the Israelite's offering was prescribed ; but on the Feast of Weeks, each pilgrim offered what he felt disposed to give.

11. *thou shalt rejoice*. Cf. XII, 12, XIV, 29. " It is a man's duty to be joyful and glad at heart on the festivals, he and his wife and his children and those dependent upon him. Make the children happy by giving them sweets and nuts ; and the womenfolk by buying them frocks and jewellery according to your means. It is also a duty to give food to the hungry, to the fatherless, and to the widow, as well as to other poor people " (Shulchan Aruch).

8 לְאָהֳלֶיךָ׃ שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת
9 לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃ ס שִׁבְעָה שָׁבֻעֹת
תִּסְפָּר־לָךְ מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה תָּחֵל לִסְפֹּר שִׁבְעָה
י שָׁבֻעוֹת׃ וְעָשִׂיתָ חַג שָׁבֻעוֹת לַיהוָה אֱלֹהֶיךָ מִסַּת נִדְבַת
11 יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ׃ וְשָׂמַחְתָּ
לִפְנֵי | יְהוָה אֱלֹהֶיךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ
וְהַלֵּוִי אֲשֶׁר בִּשְׁעָרֶיךָ וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר
בְּקִרְבֶּךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ

8. *six days.* In *v.* 3 and Exod. XIII, 6f, the command is to eat unleavened bread for seven days. There are several methods of reconciling the two statements. The most obvious is to connect *v.* 8 with what immediately precedes. After leaving the Holy City, unleavened bread is to be eaten for six more days. The Rabbis deduce from the passages that the eating of unleavened bread is obligatory on the first day of the Festival only; on the six other days, the Israelite may not eat that which is leavened, but he is not compelled to eat unleavened bread. He would not contravene the law, if, *e.g.*, he subsisted on fruit.

on the seventh day. Of the Passover Festival.

Passover is the greatest of all the historical festivals, at once the starting-point of Israel's national life and a well-spring of its religious ideas. In the Biblical age, we find the Passover celebrated with especial solemnity at important epochs in the national life; such as the religious revivals which marked the reign of pious kings, like Hezekiah, II Chron. XXX, and Josiah, II Chron. XXXV.

9–12. The Feast of Weeks

9. *from the time . . . the sickle.* See on Lev. XXIII, 15.

10. *the feast of weeks.* Heb. *Shavuos.* In Exod. XXIII, 16 it is called "the feast of harvest," and in Num. XXVIII, 26 "the day of the first-fruits," alluding to its agricultural aspect. In the Liturgy it is described as זמן מתן תורתנו

shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.*m

13. Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy winepress: 14. and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates. 15. Seven days shalt thou keep a feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the work of thine hands, and thou

in the next *v*). The reason for the omission of Shemini Atzeres is perhaps to be sought in the fact that it was considered "a separate Festival" שמיני רגל בפני עצמו, and the Israelite was not commanded to make the pilgrimage specially for this eighth day. Being in the Holy City for Tabernacles, he remains there until after Atzeres.

altogether joyful. Since this Festival marked the reaping of the fruits of the year's soil, it was an occasion of great rejoicing. It is sometimes referred to as "*the* Festival," *par excellence.*

"Joyous worship has always been the key-note of the festival of Tabernacles. In Temple days, the priests, with Lulav and Ethrog, went round the Altar in procession to the sound of the Shofar, chanting, "Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity" (Ps. CXVIII, 25). The ceremony which appears to have aroused the greatest enthusiasm was the Drawing of water. The Mishnah tells us, "He that hath not beheld the joy of the Drawing of water hath never seen joy in his life." There were torch dances by men of piety and renown,

12 שָׁם: וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּמִצְרַיִם וְשָׁמַרְתָּ וְעָשִׂיתָ אֶת־
מפטיר ם
הַחֻקִּים הָאֵלֶּה:
13 חַג הַסֻּכֹּת תַּעֲשֶׂה לְךָ שִׁבְעַת יָמִים בְּאָסְפְּךָ מִגָּרְנְךָ
14 וּמִיִּקְבֶךָ: וְשָׂמַחְתָּ בְחַגֶּךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ
טו וְהַלֵּוִי וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ: שִׁבְעַת
יָמִים תָּחֹג לַיהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה כִּי
יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל תְּבוּאָתְךָ וּבְכֹל מַעֲשֵׂה יָדֶיךָ

12. ם *bondman in Egypt.* "It was with the view that thou shouldest do these statutes, that I redeemed thee from Egypt" (Rashi).

Unlike Passover and Tabernacles, the Feast of Weeks has no distinctive ceremony. In many rites, the Book of Ruth, presenting a charming picture of agricultural life in ancient Palestine, is read. In many congregations it is also customary to spend the first night of Shavuos in reading selections from the Torah and the Prophets, as well as from Rabbinic literature. The special book of service for this purpose is known as *Tikkun leyl Shavuos.* A more universal custom is to decorate the synagogues with flowers and plants on this Festival; see *Leviticus*, p. 248. On Shavuos, the Jewish child was first initiated into the study of the Jewish religion and the Hebrew Language.

13–15. Feast of Tabernacles

13. *feast of tabernacles.* The name is explained in Lev. xxiii, 42. It is called "Feast of Ingathering" in Exod. xxiii, 16, xxxiv, 22.

tabernacle. Is here used in the sense given by Dr. Johnson, "casual dwelling."

15. *seven days.* It is noteworthy that the Torah does not add here the observance of Shemini Atzeres, the eighth day of solemn assembly, as in Lev. xxiii, 36. But it is evident that this chapter does not aim at giving a list of all the special days, and that is why there is no mention here of the New Year and Day of Atonement. Its purpose is to describe the three occasions in the year when the Israelite must make a pilgrimage to the Temple (see the summary

shalt be altogether joyful. 16. Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the LORD empty: 17. every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

For the Lesson from the Prophets, Isaiah LIV, 11–LV, 5, *see* The Haftorahs, p. 502.

On Sabbath and New Moon, the Haftorah is Isaiah LXVI, p. 508.

For the Blessings before and after the Haftorah, see p. 460.

16 וְהָיִיתָ אַךְ שָׂמֵחַ׃ שָׁלֹשׁ פְּעָמִים | בַּשָּׁנָה יֵרָאֶה כָל־זְכוּרְךָ
אֶת־פְּנֵי | יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמַּצּוֹת
וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי יְהוָה
17 רֵיקָם׃ אִישׁ כְּמַתְּנַת יָדוֹ כִּבְרַכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ׃

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and songs and hymns by Levites and people to the accompaniment of flutes, harps and cymbals.

"The latest feature in the development of the Festival is the festive character given to the last day (*Simchas Torah*), as marking the occasion of the completion and recommencement of the reading of the Law. In the Middle Ages, it became customary to take all the Scrolls from the Ark and to bear them in procession round the Synagogue. Anxious as Jewish parents have always been to stimulate their children's love and interest in their religion, they made it essentially a Children's festival. In some synagogues, children were called to the reading of the Law. Fruits and sweets were distributed amongst them.

"And thus, in ever-changing surroundings, the note of joy in the festival of Tabernacles can be heard through all the centuries; now as the rejoicing over the harvest, now as the joy of Temple-worship, and now again in triumphant homage to the Law, Israel's inalienable birthright, 'whence with joy he draws water out of the wells of salvation'" (H. M. Adler).

16. *three times in a year.* This *v.* occurs substantially in Exod. XXIII, 14–17 and XXXIV, 23.

empty. *i.e.* without offerings.

V. SHOFETIM

16 18. Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, according to thy tribes: and they shall judge the people with righteous judgement. Thou shalt not wrest judgement; 19. thou shalt not respect persons: neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. 20. Justice, justice shalt

rich or poor. The Rabbis, however, ruled that an exception be made in the suit of an orphan, whose case must always be heard first; next in order, that of a widow; furthermore, that a woman's cause must be heard before that of a man. The judge is to give everyone a patient and courteous hearing. He is warned against yielding to the subtle temptation of giving an unjust judgment *out of pity to the poor.* "The judge shall not say, 'This man is poor and his opponent is rich, and it is the duty of the latter to help him in his need. I shall therefore decide against the rich man, and thereby cause the poor man to be helped without the taint of almsgiving.' Nor shall the judge say, 'How can I put this rich man to shame in public, on account of a paltry sum. I shall acquit him now, but shall tell him afterwards to make good the amount'" (Talmud); see on Exod. XXIII, 8.

a gift. A bribe. The acceptance of any gift by a judge is forbidden; see XXVII, 25. In the East, that judge was regarded as still a just judge who took gifts only from the party in the right. But judicial venality is not unknown in Western lands. The absolutely honest intention to accord justice to all is, even in England, only a recent attainment.

blind the eyes. To the facts of the case and their true bearings; and the judge will find it impossible not to seek to justify the giver of the bribe (Talmud).

ם ם ם מח 48

טז 18 שֹׁפְטִים וְשֹׁטְרִים תִּתֶּן־לְךָ בְּכָל־שְׁעָרֶיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
19 נֹתֵן לְךָ לִשְׁבָטֶיךָ וְשָׁפְטוּ אֶת־הָעָם מִשְׁפַּט־צֶדֶק: לֹא
תַטֶּה מִשְׁפָּט לֹא תַכִּיר פָּנִים וְלֹא־תִקַּח שֹׁחַד כִּי הַשֹּׁחַד
כ יְעַוֵּר עֵינֵי חֲכָמִים וְיסַלֵּף דִּבְרֵי צַדִּיקִם: צֶדֶק צֶדֶק

V. SHOFETIM

(Chapters XVI, 18–XXI, 9)

2) Government of the People

(Chapters XVI, 18–XVIII)

This section defines the status of judges, the king, the priests and prophets—all of them officers of the Hebrew commonwealth.

a) JUDGES AND JUSTICE

18–20. Provision is to be made for an ordered civil government. Justice must be free, accessible, and absolutely impartial; cf. II Chronicles xix, 5–11.

18. *judges.* Local lay magistrates to decide the law.

officers. Heb. *shoterim;* see on i, 15.

in all thy gates. Judicial cases were usually heard at the gates of a city.

according to thy tribes. Or, "tribe by tribe"; *i.e.* in every town of each tribe.

with righteous judgement. The judges must be both competent and impartial, and are not to be appointed for social or family reasons; see i, 13.

19. *thou.* These commands are in the singular, as though they were an exhortation to each judge individually (Ibn Ezra).

wrest. Pervert; cf. Exod. xxiii, 6.

respect persons. The Heb. idiom for "showing partiality"; cf. Lev. xix, 15. Absolute fairness must be shown in the order of the hearing of the cases, whether the case involve a small sum or a large sum, whether the litigant be

thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

In Plato's *Republic*, for example, it implies a harmonious arrangement of society, by which every human peg is put into its appropriate hole, so that those who perform humble functions shall be content to perform them in due subservience to their superiors. It stresses the inequalities of human nature ; whereas in the Hebrew conception of justice, the equality is stressed. To understand the idea of justice in Israel we must bear in mind the Biblical teaching that man is created in the image of God ; that in every human being there is a Divine spark ; and that each human life is sacred, and of infinite worth. In consequence, a human being cannot be treated as a chattel, or a thing, but must be treated as a *personality* ; and, as a personality, every human being is the possessor of the right to life, honour, and the fruits of his labour. *Justice is the awe-inspired respect for the personality of others, and their inalienable rights* ; even as injustice is the most flagrant manifestation of disrespect for the personality of others (F. Adler). Judaism, requires that human personality be respected in every human being—in the female heathen prisoner of war, in the delinquent, even in the criminal condemned to death. The lashes to be inflicted on the evil-doer must be strictly limited, lest " thy brother seem vile unto thee " (XXV, 3) ; and, if he be found worthy of death by hanging, his human dignity must still be respected : his body is not to remain hanging over night, but must be buried the same day (XXI, 23).

It is thus seen that whereas in Greek the idea of justice was akin to harmony, in Hebrew it is akin to holiness. Isaiah (v, 16) has for all time declared האל הקדוש נקדש בצדקה, " The Holy God is sanctified by *justice*." In brief, where there is no justice, no proper and practical appreciation of the human rights of every human being as sons of the one and only God of righteousness—there we have a negation of religion. The oppressor, the man who tramples on others, and especially on those like the orphan and the stranger who are too weak to defend themselves, is throughout Scripture

תִּרְדֹּף לְמַעַן תִּחְיֶה וְיָרַשְׁתָּ אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ
נֹתֵן לָךְ׃ ס לֹא־תִטַּע לְךָ אֲשֵׁרָה כָּל־עֵץ אֵצֶל מִזְבַּח 21

words of the righteous. Of men who otherwise would be righteous. Some translate "cause" instead of *words;* in that case, *righteous* means, "those who are in the right," the innocent.

JUSTICE, JUSTICE SHALT THOU FOLLOW

20. *justice, justice.* Or "that which is altogether just"; or, "justice, and only justice." Heb. צדק צדק תרדף. The duplication of the word "justice," brings out with the greatest possible emphasis the supreme duty of even-handed justice to all. "Justice, whether to your profit or loss, whether in word or in action, whether to Jew or non-Jew" (Bachya ben Asher). A Chassidic rabbi explained this insistence on "justice, and only justice" to imply, "Do not use *unjust* means to secure the victory of justice"—a deep saying. Man is slow to realise that justice is strong enough, Divine enough, to triumph without itself resorting to injustice. In the eyes of the Prophets, justice was a Divine, irresistible force. Isaiah, for example, uses only one word (צדקה) to designate both "justice" and "victory" (*i.e.* the triumph of right in the world); see p.

Justice, justice shalt thou follow. These passionate words, may be taken as the key-note of the humane legislation of the Torah, and of the demand for social righteousness by Israel's Prophets, Psalmists and Sages. "Let justice roll down as waters, and righteousness as a mighty stream," is the cry of Amos. Justice is not the only ethical quality in God or man, nor is it the highest quality; but it is the basis for all the others. "Righteousness and justice are the foundations of Thy throne," says the Psalmist: the whole idea of the Divine rests on them.

It must be noted that the idea of justice in Hebrew thought stands for something quite other than in Greek.

21. Thou shalt not plant thee an Asherah of any kind of tree beside the altar of the LORD thy God, which thou shalt make thee. 22. Neither shalt thou set thee up a pillar; which the LORD thy God hateth.

It is this wider recognition of justice that has called into existence the League of Nations. "I do not know whether you are aware that the League of Nations was first of all the vision of a great Jew, almost 3,000 years ago—the prophet Isaiah" (J. C. Smuts); see Isa. II, 1–4.

"The world owes its conception of justice to the Jew," says an American jurist. "God gave him to see through the things that are ever changing, the things that never change. Compared with the meaning and majesty of this achievement, every other triumph of every other people sinks into insignificance."

thou mayest live. The pure administration of justice is thus one of the conditions of Israel's existence as a nation. Our Teachers, from the first of them to the last, brand the perversion of the course of justice, as the most alarming sign of national decay. "The appointment of proper judges was itself worthy to give life to Israel, and cause it to dwell peacefully on its soil" (Talmud).

XVI, 21–XVII, 7. AGAINST IDOLATROUS WORSHIP

Idolatry may well be included among laws dealing with government and justice. The Jewish State, as a theocracy, was based on loyalty to God, and idolatry was regarded as high treason. The Rabbis give a moral explanation for the close connection between the commands concerning judges and idolatrous worship: "He who appoints a judge who is unfit for his office, is as if he were to build an Asherah, a centre of heathen worship."

21. *Asherah.* See on VII, 5.

22. *pillar.* See on VII, 5 and Exod. XXIII, 24.

which the LORD *thy God hateth.* These additional words distinguish the heathen pillars from the innocent pillars mentioned in Gen. XXVIII, 18; XXXV, 14 (Ibn Ezra, Dillmann).

22 יְדֹוָה אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה־לָּךְ׃ וְלֹא־תָקִים לְךָ מַצֵּבָה
אֲשֶׁר שָׂנֵא יְדֹוָה אֱלֹהֶיךָ׃ ס

held forth as *the* enemy of God and man. The final disappearance of injustice and oppression is represented in the New Year Amidah as the goal of human history, and as synonymous with the realisation of God's Kingdom on earth, וכל הרשעה כעשן תכלה כי תעביר ממשלת זדון מן הארץ.

However, justice is more than mere abstention from injuring our fellow-men. "The work of justice is peace; and the effect thereof quietness and confidence forever" (Isa. xxxii, 17). It is a positive conception, and includes charity, philanthropy, and every endeavour to bring out what is highest and best in others. Just as "truth" is usually preceded in Scripture by "lovingkindness" (חסד ואמת), to remind us that the truth must be spoken *in love;* even so is "justice" often accompanied by some synonym of "lovingkindness" (חסד)—to teach that strict justice must, in its execution, be mitigated by pity and humanity. "To do justly *and* to love mercy," is the Prophet's summing up of human duty towards our fellow-men. The world could not exist if it were governed by strict justice alone (מדת הדין)—say the Rabbis; therefore, God judges His human children by justice tempered with mercy (מדת הרחמים). Such being the Jewish understanding of justice (צדקה) it is but natural that in later Hebrew that same word came to denote "charity" exclusively.

Nor is justice limited to the relation between individuals. It extends to the relation between group and group, and it asserts the claims of the poor upon the rich, of the helpless upon them who possess the means to help. And even as there is *social* justice, prescribing the duties of class to class, so there is *international* justice, which demands respect for the personality of each and every national group, and proclaims that no people can of right be robbed of its national life or territory, its language or spiritual heritage.

CHAPTER XVII

17 1. Thou shalt not sacrifice unto the LORD thy God an ox, or a sheep, wherein is a blemish, or any evil-favouredness: for that is an abomination unto the LORD thy God.

2. If there be found in the midst of thee, within any of thy gates which the LORD thy God giveth thee, man or woman, that doeth that which is evil in the sight of the LORD thy God, in transgressing his covenant, 3. and hath gone and served other gods, and worshipped them, or the sun, or the moon, or any of the host of heaven, which I have not commanded; 4. and it be told thee, and thou hast heard of it, then shalt thou inquire diligently, and, behold, if it be true, and the thing certain, that such abomination is wrought in Israel; 5. then shalt thou bring forth that man or that woman, which have done this evil thing, unto thy gates, even the man or the woman; and thou shalt stone them with stones, that they die. 6. At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death. 7. The hand of the witnesses shall be first upon him to put him to death, and after-

is, No man can by his own testimony incriminate himself in a capital charge (אין אדם משים עצמו רשע).

7. *shall be first.* On the convicting witnesses rests the duty of being first to inflict the extreme penalty with their own hands; so they would feel more seriously the responsibility of their testimony.

Cap. XVII. יז

יז א לֹא־תִזְבַּח לַיהוָה אֱלֹהֶיךָ שׁוֹר וָשֶׂה אֲשֶׁר יִהְיֶה בּוֹ מוּם
2 כֹּל דָּבָר רָע כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ הוּא׃ ס כִּי־יִמָּצֵא
בְקִרְבְּךָ בְּאַחַד שְׁעָרֶיךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ אִישׁ
אוֹ־אִשָּׁה אֲשֶׁר יַעֲשֶׂה אֶת־הָרָע בְּעֵינֵי יְהוָה־אֱלֹהֶיךָ לַעֲבֹר
3 בְּרִיתוֹ׃ וַיֵּלֶךְ וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחוּ לָהֶם וְלַשֶּׁמֶשׁ
4 אוֹ לַיָּרֵחַ אוֹ לְכֹל־צְבָא הַשָּׁמַיִם אֲשֶׁר לֹא־צִוִּיתִי׃ וְהֻגַּד
לְךָ וְשָׁמַעְתָּ וְדָרַשְׁתָּ הֵיטֵב וְהִנֵּה אֱמֶת נָכוֹן הַדָּבָר נֶעֱשְׂתָה
ה הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל׃ וְהוֹצֵאתָ אֶת־הָאִישׁ הַהוּא אוֹ
אֶת־הָאִשָּׁה הַהִוא אֲשֶׁר עָשׂוּ אֶת־הַדָּבָר הָרָע הַזֶּה אֶל־
שְׁעָרֶיךָ אֶת־הָאִישׁ אוֹ אֶת־הָאִשָּׁה וְסָקַלְתָּם בָּאֲבָנִים וָמֵתוּ׃
6 עַל־פִּי ו שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה עֵדִים יוּמַת הַמֵּת לֹא יוּמַת
7 עַל־פִּי עֵד אֶחָד׃ יַד הָעֵדִים תִּהְיֶה־בּוֹ בָרִאשֹׁנָה לַהֲמִיתוֹ
וְיַד כָּל־הָעָם בָּאַחֲרֹנָה וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃ ס

Chapter XVII

1. The sacrificing of blemished or injured animals (xv, 21 ; Lev. xxii, 20–22) is a profanation of the service of God ; Malachi i, 8, *Genesis*, p. 474.

2–7. Detecting and Punishment of Idolatry

3. *which I have not commanded.* *i.e.* which I have not permitted you to worship.

4. *it be told thee . . . the thing certain.* The judges were not to act on mere report, but must institute a process of searching enquiry ; see xiii, 15.

6. *two . . . witnesses.* Whose validity as witnesses is unimpeachable, and who must agree in their testimony, if the sentence is to be carried out. There was no torture of the accused to compel confession, or to exact the testimony *desired* by the Court, such as there was in Greece and in the trials of the Inquisition. A leading principle of Jewish law

ward the hand of all the people. So thou shalt put away the evil from the midst of thee.

8. If there arise a matter too hard for thee in judgement between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up unto the place which the LORD thy God shall choose; 9. and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days: and thou shalt inquire; and they shall shew thee the sentence of judgement: 10. and thou shalt do according to the tenor of the sentence, which they shall shew thee from that place which the LORD shall choose; and thou shalt observe to do according to all that they shall teach thee: 11. according to the tenor of the law which they shall teach thee, and according to the judgement which they shall tell thee, thou shalt do: thou shalt not turn aside from the sentence which they shall shew thee, to the right hand, nor to the

9. *the priests the Levites.* *i.e.* the priests, who were of the tribe of Levi.

the judge. Heb. שֹׁפֵט; the head of the Court of the Central Sanctuary.

in those days. "Even though he be inferior to the judges who preceded him, you are in duty bound to accept his decision. Only the judge of your own day must be your judge" (Rashi); see on XIX, 17.

shew. lit. "announce."

11. *not turn aside.* "Even if in your eyes they seem to tell you that right is left, and left is right, hearken unto them" (Sifri).

8 כִּי יִפָּלֵא מִמְּךָ דָבָר לַמִּשְׁפָּט בֵּין דָּם ׀ לְדָם בֵּין דִּין לְדִין
וּבֵין נֶגַע לָנֶגַע דִּבְרֵי רִיבֹת בִּשְׁעָרֶיךָ וְקַמְתָּ וְעָלִיתָ אֶל־
9 הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ: וּבָאתָ אֶל־הַכֹּהֲנִים
הַלְוִיִּם וְאֶל־הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם וְדָרַשְׁתָּ
י וְהִגִּידוּ לְךָ אֵת דְּבַר הַמִּשְׁפָּט: * וְעָשִׂיתָ עַל־פִּי הַדָּבָר
אֲשֶׁר יַגִּידוּ לְךָ מִן־הַמָּקוֹם הַהוּא אֲשֶׁר יִבְחַר יְהוָה וְשָׁמַרְתָּ
11 לַעֲשׂוֹת כְּכֹל אֲשֶׁר יורוּךָ: עַל־פִּי הַתּוֹרָה אֲשֶׁר יורוּךָ
וְעַל־הַמִּשְׁפָּט אֲשֶׁר־יֹאמְרוּ לְךָ תַּעֲשֶׂה לֹא תָסוּר מִן־הַדָּבָר

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10. v תצ הספר בסוקים

8–13. The Supreme Court

Not a Court of Appeal, but a High Court at the Central Sanctuary for cases too hard for the local courts. Such a Court is mentioned in II Chronicles xix, 8f. Jewish Tradition—both Talmud and Josephus—attests to the continued existence of such a Court from the days of Moses to the destruction of the Jewish State, and beyond. In the first century of the present era, the Sanhedrin in Jerusalem made the laws and acted as Court of Appeal. It consisted of 70 members in addition to the presiding officer, who was generally the High Priest. In the Provincial towns, there were smaller Sanhedrins of twenty-three members.

8. *hard.* Or, " extraordinary."

between blood and blood. Whether the act of killing was intentional or accidental (Biur).

plea and plea. Cases of disputed rights and claims regarding property.

stroke and stroke. Cases where bodily injury has been inflicted, and it is hard to assess the damages fairly.

matters of controversy within thy gates. i.e. the local judges are of divided opinion (Rashi).

the place. See on xii, 5.

left. 12. And the man that doeth presumptuously, in not hearkening unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. 13. And all the people shall hear, and fear, and do no more presumptuously.*ii

14. When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein; and shalt say, I will set a king over me, like as all the nations that are round about me; 15. thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not put a foreigner over thee, which is not thy brother. 16. Only he shall not multiply horses to himself,

choice was expressed through the Prophet of that particular generation.

foreigner. In the latter days of the Second Temple, the Romans made Herod and his kinsmen—who were of Edomite descent—kings of Judea. When one of these Herodian kings, Agrippa I, read this *v.* in the Court of the Temple at the close of a Year of Release, "he burst into tears, deeming himself unworthy of kinghood on account of his alien ancestry; whereupon the people reassured him with the words, 'Thou art our brother, thou art our brother'" (Talmud).

16. *not multiply horses.* For war. He was not to cherish military ambitions. "The early kings possessed horses in direct proportion to the strength of their military establishments; and the mark of their strength was the number of their horses" (Radin).

12 אֲשֶׁר־יִגְיְדוּ לְךָ יָמִין וּשְׂמֹאל: וְהָאִישׁ אֲשֶׁר־יַעֲשֶׂה בְזָדוֹן
לְבִלְתִּי שְׁמֹעַ אֶל־הַכֹּהֵן הָעֹמֵד לְשָׁרֵת שָׁם אֶת־יְהוָה
אֱלֹהֶיךָ אוֹ אֶל־הַשֹּׁפֵט וּמֵת הָאִישׁ הַהוּא וּבִעַרְתָּ הָרָע
13 מִיִּשְׂרָאֵל: וְכָל־הָעָם יִשְׁמְעוּ וְיִרָאוּ וְלֹא יְזִידוּן עוֹד: ס כִּי־ ני
14 תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ וִירִשְׁתָּהּ
וְיָשַׁבְתָּה בָּהּ וְאָמַרְתָּ אָשִׂימָה עָלַי מֶלֶךְ כְּכָל־הַגּוֹיִם אֲשֶׁר
טו סְבִיבֹתָי: שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ
בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ
16 אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא: רַק לֹא־יַרְבֶּה־לּוֹ סוּסִים

12. *the man that doeth presumptuously.* The decisions of this Court must be strictly obeyed. Refusal to do so would, in a theocracy, be tantamount to revolt against the Constitution, and involve capital punishment for the offender. Tradition explains this *v.* to refer to a judge (זקן ממרה) who defies the ruling of the Supreme Court.

the priest. The ecclesiastical president of the tribunal.

b) THE KING

14–20. These verses define the selection, the qualifications, and the duties of the king. It is legitimate to have a king, but he must be a native Israelite and be a constitutional monarch who governs in accordance with the Torah. He was to have no standing cavalry to keep his people in subjection, nor establish a harem; and he was himself to study and obey the laws of the realm.

15. *thou shalt in any wise set.* lit. "thou mayest certainly set." Monarchy is not commanded, like the appointment of judges, but *permitted.* This explains the possibility of the opposition to the setting up of a king in I Samuel VIII.

shall choose. The king must be God's choice; cf. I Sam. X, 24, "See ye him whom the LORD hath chosen." God's

nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. 17. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. 18. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites: 19. and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

At the coronation of King Josiah, the "testimony" was put into his hands; II Chron. XXIII, 11. Similarly at the crowning of a British monarch, the Bible is delivered to him with the words, "We present you with this Book, the most valuable thing the world affords. Here is wisdom; this is the royal law; these are the lively (*i.e.* living) oracles of God."

the priests the Levites. The custodians of the Law which was kept by the side of "the ark of the Covenant"; see Deut. XXXI, 26. The king's copy had to be transcribed from their codex.

19. *all the days of his life.* It was to be his *vade mecum*, the object of his continual meditation and the guide of his daily life; Josh. I, 8; Psalm I, 2.

and these statutes. Or, "and especially these statutes" (Koenig). Whenever a king in Israel threw off the yoke of the Torah and disregarded its precepts of righteousness, then the evils of despotic Oriental rule made their appearance unchecked. Cruelty, callous indifference to the welfare of the weaker and poorer classes, avarice, corruption, and disorder in all public affairs were rampant; and these are precisely the sins which the true prophets of Israel were continually denouncing (Harper).

וְלֹא־יָשִׁיב אֶת־הָעָם מִצְרַיְמָה לְמַעַן הַרְבּוֹת סוּס וַיהוָה
אָמַר לָכֶם לֹא תֹסִפוּן לָשׁוּב בַּדֶּרֶךְ הַזֶּה עוֹד: וְלֹא יַרְבֶּה־ 17
לּוֹ נָשִׁים וְלֹא יָסוּר לְבָבוֹ וְכֶסֶף וְזָהָב לֹא יַרְבֶּה־לּוֹ מְאֹד:
וְהָיָה כְּשִׁבְתּוֹ עַל כִּסֵּא מַמְלַכְתּוֹ וְכָתַב לוֹ אֶת־מִשְׁנֵה 18
הַתּוֹרָה הַזֹּאת עַל־סֵפֶר מִלִּפְנֵי הַכֹּהֲנִים הַלְוִיִּם: וְהָיְתָה 19
עִמּוֹ וְקָרָא בּוֹ כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לְיִרְאָה אֶת־יְהוָה
אֱלֹהָיו לִשְׁמֹר אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת וְאֶת־הַחֻקִּים

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19. v. סנהדרין נח

the people. This cannot mean "the whole people;" otherwise, it would mean self-annihilation for him (Dillmann). Scripture warns against a body of Israelites being devoted by the king for the purchase of horses in Egypt.

return to Egypt. Cf. Exod. XIII, 17; XIV, 13; and Num. XIV, 3; see on XXVIII, 68.

to the end . . . horses. "Several of the Hebrew kings," said a German Professor some years ago, "seem to have plied a considerable trade in horses"—a remark that was greeted with ironic applause by his students. The Professor continued, however, "This trade, though not very honourable for kings, is not quite as dishonourable as the trade in human beings that was carried on by German princes during the eighteenth century, in the sale of their subjects as mercenaries in foreign wars." See also I Kings x, 28.

17. *turn not away.* To idolatry, as did Solomon's (I Kings XI, 4f). The evils and intrigues of harem-rule are commonplaces in the history of every Eastern court.

silver and gold. This warning is necessary in order to protect the people against exploitation by a despotic monarch.

18. *a copy of this law.* Heb. משנה התורה הזאת; lit. "a repetition of this law," wrongly understood by the Septuagint to refer to the whole of the Fifth Book of Moses, and therefore they called it Deuteronomy, "the Second Law." According to the Talmud, the king possessed two copies of the Torah; one in his private treasure, and one which he carried about with him; "just as in a modern republic, the President has the Constitution before him at his office table" (Junker).

20. that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.*iii

CHAPTER XVIII

18 1. The priests the Levites, even all the tribe of Levi, shall have no portion nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. 2. And they shall have no inheritance among their brethren: the LORD is their inheritance, as he hath spoken unto them. 3. And this shall be the priests' due from the people, from them that offer a sacrifice, whether it be ox or sheep, that they shall give unto the priest the shoulder, and the two cheeks and the maw. 4. The firstfruits of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. 5. For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons forever.*iv

b) the meal-offering; c) the thank-offering; and d) the trespass-offering. Certain specific parts in all of these sacrifices belonged to the priests.

his inheritance. God's inheritance; *i.e.* what was appropriated to Him, and from Him to the tribe of Levi; such as, heave-offerings, tithes and first-fruits.

2. *as he hath spoken unto them.* See Numbers XVIII, 20.

3. *priests' due.* The reference is here to further "dues" not previously mentioned in Numbers; viz., those which accrued from the animals slaughtered for ordinary consumption, as distinguished from those brought as sacrifices.

כ הָאֵלֶּה לַעֲשֹׂתָם: לִבְלְתִּי רוּם־לְבָבוֹ מֵאֶחָיו וּלְבִלְתִּי סוּר
מִן־הַמִּצְוָה יָמִין וּשְׂמֹאוֹל לְמַעַן יַאֲרִיךְ יָמִים עַל־מַמְלַכְתּוֹ
הוּא וּבָנָיו בְּקֶרֶב יִשְׂרָאֵל: ס שלישי

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יח א לֹא־יִהְיֶה לַכֹּהֲנִים הַלְוִיִּם כָּל־שֵׁבֶט לֵוִי חֵלֶק וְנַחֲלָה עִם־
2 יִשְׂרָאֵל אִשֵּׁי יְהוָה וְנַחֲלָתוֹ יֹאכֵלוּן: וְנַחֲלָה לֹא־יִהְיֶה־לּוֹ
3 בְּקֶרֶב אֶחָיו יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר־לוֹ: ס וְזֶה
יִהְיֶה מִשְׁפַּט הַכֹּהֲנִים מֵאֵת הָעָם מֵאֵת זֹבְחֵי הַזֶּבַח אִם־
4 שׁוֹר אִם־שֶׂה וְנָתַן לַכֹּהֵן הַזְּרֹעַ וְהַלְּחָיַיִם וְהַקֵּבָה: רֵאשִׁית
ה דְּגָנְךָ תִּירֹשְׁךָ וְיִצְהָרֶךָ וְרֵאשִׁית גֵּז צֹאנְךָ תִּתֶּן־לוֹ: כִּי בוֹ
בָּחַר יְהוָה אֱלֹהֶיךָ מִכָּל־שְׁבָטֶיךָ לַעֲמֹד לְשָׁרֵת בְּשֵׁם־

מלא ו v. 20.

20. *his heart be not lifted up.* "If pride is to be shunned by a king, how much the more is it to be shunned as a besetting sin in an ordinary mortal" (Nachmanides).

above his brethren. To the Israelite king his subjects were to be his "brethren"; see Additional Note, p. 256.

the commandment. This commandment concerning the king and his duties.

may prolong his days. The king's loyalty to the Torah and its regulations concerning the monarchy, would establish his throne in the affections of his people and secure it to his children after him.

Chapter XVIII

c) PRIESTS AND LEVITES

1–8. The tribe of Levi, including both the priests and the general body of Levites, were not to possess any allotments of land. The history of the European peoples would have been a happier one than it has been, if the priesthood had been debarred from ownership of land.

1. *the priests the Levites.* See on x, 9.

the offerings of the Lord. These were a) the burnt-offering;

6. And if a Levite come from any of thy gates out of all Israel, where he sojourneth, and come with all the desire of his soul unto the place which the LORD shall choose; 7. then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD. 8. They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

9. When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

historical claims, his traditions of the past, and his hopes for the future; and all these are brought by the priest under the influence of religion, to become sanctified through their relation with God. All the details of human life are with the priest so many opportunities for the worship of God (Schechter).

The priest's indispensable function was to conserve the spiritual discoveries of the past by means of religious institutions. He gave the daily bread of religion to the people, treasured up whatever had been gained, and kept the people nurtured on it and admonished by it. To picture the priest as exalting external observance at the expense of moral values, is a controversial fiction. Though Malachi had much to complain of the priests of his day, his estimate of what Levi had been in the past is no exaggeration. "The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness, and did turn many away from iniquity." See further the note at the end of the chapter.

d) PROPHETS

9–22. The description of the place of the prophet in Israel is preceded by a stern and detailed denunciation of any dealings with soothsayers and wizards—a restatement of the injunction in Lev. XIX, 26, 31. The people may

רביעי 6 יְהוָה הוּא וּבָנָיו כָּל־הַיָּמִים׃ ס וְכִי־יָבֹא הַלֵּוִי מֵאַחַד
שְׁעָרֶיךָ מִכָּל־יִשְׂרָאֵל אֲשֶׁר־הוּא גָר שָׁם וּבָא בְּכָל־אַוַּת
7 נַפְשׁוֹ אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה׃ וְשֵׁרֵת בְּשֵׁם יְהוָה
8 אֱלֹהָיו כְּכָל־אֶחָיו הַלְוִיִּם הָעֹמְדִים שָׁם לִפְנֵי יְהוָה׃ חֵלֶק
9 כְּחֵלֶק יֹאכֵלוּ לְבַד מִמְכָּרָיו עַל־הָאָבוֹת׃ ס כִּי אַתָּה בָּא
אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ לֹא־תִלְמַד לַעֲשׂוֹת

6. *if a Levite come.* Only a portion of the tribe of Levites would live in Jerusalem engaged in the service of the Sanctuary. Most of them would be scattered among the tribes. Unlike the non-Levites living on the land in their own clan, these Levites had necessarily no fixed abode; cf. Judges XVII, 7–9, XIX; I Sam. II, 36. The officiating priests would tend to close their ranks against the wandering priests from the villages. It is here enacted that should any of these latter come to the Central Sanctuary, he should be allowed to minister along with the others, and share equally with them in the priestly emoluments.

8. *like portions to eat.* lit. "they shall eat portion as portion"; *i.e.* share and share alike.

beside . . . sale of his patrimony. Or, "beside that which is his due according to the fathers' houses" (AJ); lit. "besides his sellings according to the fathers." This refers to the proceeds of the sale of his local possessions which a Levite inherited from his ancestors (Lev. XXV, 33) or of private dues accruing to him. If a Levite had such extra income, his brother-Levites were not permitted to say to him, "You have enough, you must not expect or accept any priestly emoluments"! He still has his right to share alike with the others.

Modern writers seldom do justice to the priesthood. They exalt the prophet, and almost invariably depreciate the priest. It is true that "the centre of gravity in religion lies for the priest elsewhere than for the prophet; it lies in man's attitude, not toward his fellow men, but toward God; not in his social, but in his personal life" (Kuenen). To the priest, man is more than a social being; he has also an individual life of his own, his joys and sorrows, his

10. There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, 11. or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. 12. For whosoever doeth these things is an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. 13. Thou shalt be perfect with the LORD thy God.*v 14. For these

a ghost" (AJ). Heb. *ob*. Saul, desirous of speaking to Samuel on the night before the fateful battle of Gilboa (I Sam. XXVIII, 7) said unto his servants, "Seek me a woman that hath a familiar spirit" (*i.e.* that divineth by a ghost). From Isaiah VIII, 19 it would seem that the *ob* was a kind of ventriloquist who impersonated the dead by speaking in a faint voice from the ground.

wizard. Heb. ידעני; possibly a synonym of *ob*. Coming from the root ידע ("know") it would seem to correspond to the English word *wizard*, which originally meant "wise or knowing one," without any hint of sorcery or evil.

necromancer. An enquirer of the dead. "In the Hebrew religion the spiritual part of man was conceived not as ghostly, but under the attribute of holy. It is a significant fact that stories of ghosts or apparitions are almost absent from the Old Testament; and necromancy, which attempts to come into communication with the dead, that is, to deal with ghosts, was especially abhorrent" (F. Adler).

13. *thou shalt be perfect*. Or, "whole-hearted" (AJ), and not given over in part to demoniac powers, or other evil superstitions of the heathen. "Walk with Him whole-heartedly and hope in Him. Pry not into the veiled future, but accept whatever lot befalls you. Then will you be His people and His portion" (Rashi).

Whole-heartedness is one of the great requirements of Religion; hence תמים is written with a large initial letter.

י כִּתְעֲבַת הַגּוֹיִם הָהֵם: לֹא־יִמָּצֵא בְךָ מַעֲבִיר בְּנוֹ־וּבִתּוֹ בָּאֵשׁ
11 קֹסֵם קְסָמִים מְעוֹנֵן וּמְנַחֵשׁ וּמְכַשֵּׁף: וְחֹבֵר חָבֶר וְשֹׁאֵל
12 אוֹב וְיִדְּעֹנִי וְדֹרֵשׁ אֶל־הַמֵּתִים: כִּי־תוֹעֲבַת יְהוָה כָּל־עֹשֵׂה
אֵלֶּה וּבְגַלַּל הַתּוֹעֵבֹת הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישׁ אוֹתָם
חמישי 13 מִפָּנֶיךָ: תָּמִים תִּהְיֶה עִם יְהוָה אֱלֹהֶיךָ: כִּי 14 הַגּוֹיִם הָאֵלֶּה

v. 13. בקצת ספרים הת׳ ובתי

naturally desire to know the future or to learn the Divine mind ; and they will be living among nations who hold that the will of the gods was best learned through augury and sorcery. But Israel does not need such means of obtaining Divine guidance. " Alone in the antique world, Israel has the high honour of having broken with this entire system of approaching the Divine " (Welch). *Its* communion with the spiritual world was through a spiritual channel—that of the prophet. As it is said in Num. xxiii, 23, " There is no enchantment in Jacob, neither is there any divination in Israel : at the right time it is said to him what God doeth."

The problem of sorcery confronts every administrator of primitive races. " Attempts to advance them to a higher life in our own day are being rendered futile by the sorcerer ; at his instigation the darkest crimes are committed. To what depths of wickedness his practices can bring men is seen in the horrors of the secret cult of the negroes of Haiti " (Harper).

10. *pass through fire.* Human sacrifice was an essential part of Moloch worship.

divination. This is the most general term for the magical practices that follow. A Gold Coast official recently complained that the numbing effect of omen-taking and consultation with soothsayers had not hitherto received the attention it deserved.

one that practiseth augury. lit. " cloud-gazer " ; an observer of clouds or omens, a soothsayer.

enchanter. Or, " augur."

sorcerer. One who uses magical appliances in the shape of drugs or herbs for curing, or for inflicting, diseases.

11. *charmer.* As of serpents ; a dealer in spells.

consulter with a familiar spirit. Or, " one that consulteth

nations, which thou shalt possess, hearken unto them that practise augury, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do. 15. The LORD thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16. according to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. 17. And the LORD said unto me, They have well said that which they have spoken. 18. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. 19. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. 20. But the prophet, which shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. 21. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

19. *require.* I will seek out his disobedience, and judge him for it. "The rigorous punishment would deter anyone from coming forward as a prophet, who had not an absolute conviction of his Divine call" (Dillmann).

אֲשֶׁר אַתָּה יוֹרֵשׁ אוֹתָם אֶל־מְעֹנְנִים וְאֶל־קֹסְמִים יִשְׁמָעוּ
טו וְאַתָּה לֹא כֵן נָתַן לְךָ יְהוָה אֱלֹהֶיךָ: נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ
16 כָּמֹנִי יָקִים לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן: כְּכֹל אֲשֶׁר־
שָׁאַלְתָּ מֵעִם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בְּיוֹם הַקָּהָל לֵאמֹר
לֹא אֹסֵף לִשְׁמֹעַ אֶת־קוֹל יְהוָה אֱלֹהָי וְאֶת־הָאֵשׁ הַגְּדֹלָה
17 הַזֹּאת לֹא־אֶרְאֶה עוֹד וְלֹא אָמוּת: וַיֹּאמֶר יְהוָה אֵלַי
18 הֵיטִיבוּ אֲשֶׁר דִּבֵּרוּ: נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם
כָּמוֹךָ וְנָתַתִּי דְבָרַי בְּפִיו וְדִבֶּר אֲלֵיהֶם אֵת כָּל־אֲשֶׁר
19 אֲצַוֶּנּוּ: וְהָיָה הָאִישׁ אֲשֶׁר לֹא־יִשְׁמַע אֶל־דְּבָרַי אֲשֶׁר
כ יְדַבֵּר בִּשְׁמִי אָנֹכִי אֶדְרֹשׁ מֵעִמּוֹ: אַךְ הַנָּבִיא אֲשֶׁר יָזִיד
לְדַבֵּר דָּבָר בִּשְׁמִי אֵת אֲשֶׁר לֹא־צִוִּיתִיו לְדַבֵּר וַאֲשֶׁר
21 יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנָּבִיא הַהוּא: וְכִי
תֹאמַר בִּלְבָבֶךָ אֵיכָה נֵדַע אֶת־הַדָּבָר אֲשֶׁר לֹא־דִבְּרוֹ

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v. 16. קמץ בזק

14. *hath not suffered thee so to do.* To turn to soothsayers, because God would raise up a Prophet from amongst the Israelites themselves, and thus reveal to them whatever they desired to know from God.

15. *a prophet.* In each generation.

like unto me. Not of the same rank as Moses (xxxiv, 10), but of the line of Prophets of which Moses is the "father."

16. *in Horeb.* Israel had refused the high honour of hearing directly the voice of God. As Moses was the intermediary at Horeb, so the Prophets shall be the intermediaries in their generation.

18. *command him.* The office of the Prophet is thus conceived not so much as a foreteller, but in spiritual succession to Moses as the teacher and religious guide of his age, though the gift of predicting the future where this serves a moral purpose, cannot be denied him.

22. When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him.

CHAPTER XIX

19 1. When the LORD thy God shall cut off the nations, whose land the LORD thy God giveth thee and thou succeedest them, and dwellest in their cities, and in their houses; 2. thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to

preached the abrogation of the Law. What they did stress —and it is what the most resolute formalist can endorse word for word—was that only the heart which is right with God can find fit and proper expression in the well-ordered Temple-worship, and be brought nearer to the Eternal by ritual and ceremony. Nor did the good and genuine priest —for there were false priests as there were false prophets —ever hold that one could shelter himself behind sacrifices from the judgment of Heaven upon his moral turpitude and waywardness of conduct" (I. Epstein).

3) CRIMINAL LAW AND WARFARE

(CHAPTERS XIX–XXI, 1–9)

a) LAWS RELATING TO CRIME

XIX, 1–13. CITIES OF REFUGE

Three cities shall be set aside in the future territory to serve as "sanctuary" to the manslayer; see Num. XXXV, 9–34 and Deut. IV, 41–3. In this way the immemorial custom of blood-revenge that to this day rests like a curse upon many Bedouin tribes is curbed; and the heathen conception of "sanctuary" for the wilful murderer is abolished.

1. *succeedest.* Or, "shalt dispossess."

22 יְהוָה׃ אֲשֶׁר יְדַבֵּר הַנָּבִיא בְּשֵׁם יְהוָה וְלֹא־יִהְיֶה הַדָּבָר
וְלֹא יָבֹא הוּא הַדָּבָר אֲשֶׁר לֹא־דִבְּרוֹ יְהוָה בְּזָדוֹן דִּבְּרוֹ
הַנָּבִיא לֹא תָגוּר מִמֶּנּוּ׃ ס

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יט א כִּי־יַכְרִית יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם אֲשֶׁר יְהוָה אֱלֹהֶיךָ
נֹתֵן לְךָ אֶת־אַרְצָם וְיָרַשְׁתָּם וְיָשַׁבְתָּ בְּעָרֵיהֶם וּבְבָתֵּיהֶם׃

22. *follow not.* The test of the false prophet was the non-fulfilment of the specific prediction that he announced as the credentials of his Divine call, though signs and miracles performed by a "prophet," are not necessarily a proof of his truth (XIII, 2, 6). "The ultimate criterion of the true prophet is the moral character of his utterance" (Dummelow).

Even as the kingship ensured stability to national and social life, and the priesthood gave stability in religion, so the Prophetic order secured spiritual progress and averted stagnation. The Prophets are the inspired declarers of the Divine will. "The mere foretelling of future events is the lowest stage of prophecy, and in the eyes of the great Prophets of Israel it was of quite secondary importance. Their aim was to fathom the secrets of holiness; and their striving, by means of admonition and moral suasion, to guide the peoples in the paths which lead mankind to spiritual and political well-being" (Shemtob ibn Shemtob).

The competence of the Prophet however is not unlimited. He too is bound by the Torah, to which he may neither add nor subtract, except as a temporary measure of extreme urgency (*horaath shaah*). Nor may he venture, solely in virtue of the prophetic gifts with which he is endowed, to give a ruling in matters of Law. In this respect he must yield place to the Judge, the sage in whom alone is vested the authority to interpret and to apply the sanctions of the Law according to the accepted norms of Biblical interpretation.

"There is no quarrel between prophet and priest; nor was there ever one. As guardians of the Law of God, they both cherish common ideals. The prophets never

possess it. 3. Thou shalt prepare thee the way, and divide the borders of thy land, which the LORD thy God causeth thee to inherit, into three parts, that every manslayer may flee thither. 4. And this is the case of the manslayer, which shall flee thither and live: whoso killeth his neighbour unawares, and hated him not in time past; 5. as when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the iron slippeth from the tree, and lighteth upon his neighbour, that he die; he shall flee unto one of these cities and live: 6. lest the avenger of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally; whereas he was not worthy of death, inasmuch as he hated him not in time past. 7. Wherefore I command thee, saying, Thou shalt separate three cities for thee. 8. And if the LORD thy God enlarge thy border, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; 9. if thou shalt keep all this commandment to do it, which

because the way is long. To the Central Sanctuary, if these three equidistant Cities of Refuge are not provided.

8. *enlarge thy border.* If, as a result of their steadfast obedience, Israel comes to possess all the territory that was promised to Abraham (Gen. xv, 18, "from the river of Egypt unto the great river, the river Euphrates"), then three more Cities of Refuge should be added to those already in existence.

2 שָׁלֹשׁ עָרִים תַּבְדִּיל לָךְ בְּתוֹךְ אַרְצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
3 נֹתֵן לְךָ לְרִשְׁתָּהּ׃ תָּכִין לְךָ הַדָּרֶךְ וְשִׁלַּשְׁתָּ אֶת־גְּבוּל
אַרְצְךָ אֲשֶׁר יַנְחִילְךָ יְהוָה אֱלֹהֶיךָ וְהָיָה לָנוּס שָׁמָּה כָּל־
4 רֹצֵחַ׃ וְזֶה דְּבַר הָרֹצֵחַ אֲשֶׁר־יָנוּס שָׁמָּה וָחָי אֲשֶׁר יַכֶּה
אֶת־רֵעֵהוּ בִּבְלִי־דַעַת וְהוּא לֹא־שֹׂנֵא לוֹ מִתְמֹל שִׁלְשֹׁם׃
ה וַאֲשֶׁר יָבֹא אֶת־רֵעֵהוּ בַיַּעַר לַחְטֹב עֵצִים וְנִדְּחָה יָדוֹ
בַגַּרְזֶן לִכְרֹת הָעֵץ וְנָשַׁל הַבַּרְזֶל מִן־הָעֵץ וּמָצָא אֶת־
6 רֵעֵהוּ וָמֵת הוּא יָנוּס אֶל־אַחַת הֶעָרִים הָאֵלֶּה וָחָי׃ פֶּן
יִרְדֹּף גֹּאֵל הַדָּם אַחֲרֵי הָרֹצֵחַ כִּי יֵחַם לְבָבוֹ וְהִשִּׂיגוֹ
כִּי־יִרְבֶּה הַדֶּרֶךְ וְהִכָּהוּ נֶפֶשׁ וְלוֹ אֵין מִשְׁפַּט־מָוֶת כִּי
7 לֹא שֹׂנֵא הוּא לוֹ מִתְמֹל שִׁלְשֹׁם׃ עַל־כֵּן אָנֹכִי מְצַוְּךָ
8 לֵאמֹר שָׁלֹשׁ עָרִים תַּבְדִּיל לָךְ׃ וְאִם־יַרְחִיב יְהוָה
אֱלֹהֶיךָ אֶת־גְּבֻלְךָ כַּאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ וְנָתַן לְךָ אֶת־

3. *prepare thee the way.* Affording every facility to the fugitive to reach the place of refuge. According to the Talmud, a sign-post bearing the inscription, "To the City of Refuge," was at every cross-road, pointing out the direction in which the City of Refuge lay.

flee thither. The three Cities of Refuge should be equidistant from one another.

borders. Territory.

5. *fetcheth a stroke.* lit. "driven, impelled," in the act of lifting up the axe; "as his hand lets drive with the axe" (Moffatt).

the iron slippeth from the tree. The axe, instead of hitting the tree, strikes a man. The RV Text translates, "the head slippeth from the helve," *i.e.* the iron slips off the handle.

6. *the avenger of blood.* The nearest kinsman of the dead man; Num. xxxv, 12.

I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three: 10. that innocent blood be not shed in the midst of thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee. 11. But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die; and he flee into one of these cities: 12. then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. 13. Thine eye shall not pity him, but thou shalt put away the innocent blood from Israel, that it may go well with thee.*vi

14. Thou shalt not remove thy neighbour's landmark, which they of old time have set, in thine inheritance which thou shalt inherit, in the land that the LORD thy God giveth thee to possess it.

removing landmarks was a crime more difficult to combat than to-day.

In later times, this prohibition of removing a neighbour's landmark (*hassagath gevul*) received an ethical extension. Thereby any unfair encroachment upon another man's honour or livelihood, any "poaching on another man's preserves" or sphere of activity, is strictly prohibited.

they of old time. Those of a former age. Moses is here addressing future generations. Num. XXXIV gives the precise divisions of the land under the superintendence of Eleazar, Joshua and one prince out of every tribe.

9 כָּל־הָאָרֶץ אֲשֶׁר דִּבֶּר לָתֵת לַאֲבֹתֶיךָ׃ כִּי־תִשְׁמֹר אֶת־
כָּל־הַמִּצְוָה הַזֹּאת לַעֲשֹׂתָהּ אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֶיךָ וְלָלֶכֶת בִּדְרָכָיו כָּל־הַיָּמִים וְיָסַפְתָּ לְךָ
י עוֹד שָׁלֹשׁ עָרִים עַל הַשָּׁלֹשׁ הָאֵלֶּה׃ וְלֹא יִשָּׁפֵךְ דַּם נָקִי
בְּקֶרֶב אַרְצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה וְהָיָה דָּמִים
עָלֶיךָ פ
11 וְכִי־יִהְיֶה אִישׁ שֹׂנֵא לְרֵעֵהוּ וְאָרַב לוֹ וְקָם עָלָיו וְהִכָּהוּ
12 נֶפֶשׁ וָמֵת וְנָס אֶל־אַחַת הֶעָרִים הָאֵל׃ וְשָׁלְחוּ זִקְנֵי עִירוֹ
13 וְלָקְחוּ אֹתוֹ מִשָּׁם וְנָתְנוּ אֹתוֹ בְּיַד גֹּאֵל הַדָּם וָמֵת׃ לֹא־
ששי תָחוֹס עֵינְךָ עָלָיו וּבִעַרְתָּ דַּם־הַנָּקִי מִיִּשְׂרָאֵל וְטוֹב לָךְ׃
14 ס לֹא תַסִּיג גְּבוּל רֵעֲךָ אֲשֶׁר גָּבְלוּ רִאשֹׁנִים בְּנַחֲלָתְךָ
אֲשֶׁר תִּנְחַל בָּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לְרִשְׁתָּהּ׃

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v. 11. סבירין האלה

10 *blood be upon thee. i.e.* blood-guiltiness be upon thee. If no provision of such Cities of Refuge were made, the guilt of bloodshed would rest upon the whole land and nation ; see on XXI, 1–9.

11. *lie in wait for him.* This and the succeeding two verses provide a safeguard against the abuse of the right of sanctuary. A fair trial and acquittal is secured to the innocent slayer ; but the wilful murderer cannot, as among Arab tribes, compound for his crime by payment to the kinsmen of the victim. He must die.

14. Removing a Landmark

14. *landmark.* The line of stone defining the boundary of a man's field. In Deut. XXVII, 17 it is said, " Cursed be he that removeth his neighbour's landmark," in order thereby to enlarge his own estate. Such removal was equivalent to theft. Before the introduction of land-measurement,

15. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established. 16. If an unrighteous witness rise up against any man to testify against him of wrong doing: 17. then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges which shall be in those days; 18. and the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; 19. then shall ye do unto him, as he had thought to do unto his brother: so shalt thou put away the evil from the midst of thee. 20. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil in the midst of thee. 21. And thine eye shall not pity; life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

in those days. Whoever the judge of your day may be, due regard must be paid him. "Jephthah in his generation was the equal of Samuel in his;" see on XVII, 9.

19. *as he had thought.* The false witness shall suffer the penalty he had sought to bring on another, in accordance with the *lex talionis*, *v.* 21.

20. *shall hear.* According to the Talmud, it was customary for the court to issue the public proclamation, "Such and such a person has been punished for being a false witness."

21. *shall not pity.* Wilful murder must be punished by death; see on Exod. XXI, 12 and 14.

life for life. See *Exodus*, p. 246, 247 and 288.

טו ס לֹא־יָקוּם עֵד אֶחָד בְּאִישׁ לְכָל־עָוֹן וּלְכָל־חַטָּאת
בְּכָל־חֵטְא אֲשֶׁר יֶחֱטָא עַל־פִּי ו שְׁנֵי עֵדִים אוֹ עַל־פִּי
16 שְׁלֹשָׁה־עֵדִים יָקוּם דָּבָר: כִּי־יָקוּם עֵד־חָמָס בְּאִישׁ לַעֲנוֹת
17 בּוֹ סָרָה: וְעָמְדוּ שְׁנֵי־הָאֲנָשִׁים אֲשֶׁר־לָהֶם הָרִיב לִפְנֵי
יְהוָה לִפְנֵי הַכֹּהֲנִים וְהַשֹּׁפְטִים אֲשֶׁר יִהְיוּ בַּיָּמִים הָהֵם:
18 וְדָרְשׁוּ הַשֹּׁפְטִים הֵיטֵב וְהִנֵּה עֵד־שֶׁקֶר הָעֵד שָׁקֶר עָנָה
19 בְּאָחִיו: וַעֲשִׂיתֶם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו וּבִעַרְתָּ
כ הָרָע מִקִּרְבֶּךָ: וְהַנִּשְׁאָרִים יִשְׁמְעוּ וְיִרָאוּ וְלֹא־יֹסִפוּ לַעֲשׂוֹת
21 עוֹד כַּדָּבָר הָרָע הַזֶּה בְּקִרְבֶּךָ: וְלֹא תָחוֹס עֵינֶךָ נֶפֶשׁ
בְּנֶפֶשׁ עַיִן בְּעַיִן שֵׁן בְּשֵׁן יָד בְּיָד רֶגֶל בְּרָגֶל: ס

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v. 19. הטעם נסגּ אחור

15–21. Plotting Witnesses

Before guilt can be established, whether in a case of manslaughter, murder, the removal of a landmark, or any other injury to life or property, it is here enacted that the testimony must come from the mouth of at least two witnesses.

Whereas, in Jewish Law, *intention* to commit a crime was no punishable offence, it is otherwise with plotting witnesses (ערים זוממים). In their case, intention is of the very essence of their crime, and they are to receive the punishment they had intended for the innocent victim. The Schools differed as to their punishment, if they had succeeded in their criminal intention.

16. *unrighteous witness.* lit. "a witness of violence," *i.e.* a witness who purposes to do harm.

wrong doing. lit. "a turning aside," *i.e.* rebellion against the Law of God. In XIII, 6 the same word is used in reference to the sin of idolatry.

17. *both the men.* Both parties must be present at the hearing of the case; see on I, 16.

before the LORD. *i.e.* before the priests and judges who are God's representatives in judgment.

CHAPTER XX

20 1. When thou goest forth to battle against thine enemies, and seest horses, and chariots, and a people more than thou, thou shalt not be afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt. 2. And it shall be, when ye draw nigh unto the battle, that the priest shall approach and speak unto the people, 3. and shall say unto them, Hear, O Israel, ye draw nigh this day unto battle against your enemies: let not your heart faint; fear not, nor tremble, neither be ye affrighted at them; 4. for the LORD your God is he that goeth with you, to fight for you against your enemies, to save you. 5. And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another

2. *the priest.* Specially appointed for the purpose, and designated in Rabbinical literature as, "the priest anointed for the war."

3. *fear not.* In your hearts.

be not ye affrighted. In action.

5. *dedicated it.* Rashi renders, "and hath not begun to live in it." His heart will be set upon his house, and not upon the battle. Hence, he may flee from battle and cause his companions to do likewise.

Cap. XX. כ

כ ׳ כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶךָ וְרָאִיתָ סוּס וָרֶכֶב עַם רַב
מִמְּךָ לֹא תִירָא מֵהֶם כִּי־יְהוָה אֱלֹהֶיךָ עִמָּךְ הַמַּעַלְךָ
2 מֵאֶרֶץ מִצְרָיִם: וְהָיָה כְּקָרַבְכֶם אֶל־הַמִּלְחָמָה וְנִגַּשׁ
3 הַכֹּהֵן וְדִבֶּר אֶל־הָעָם: וְאָמַר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אַתֶּם
קְרֵבִים הַיּוֹם לַמִּלְחָמָה עַל־אֹיְבֵיכֶם אַל־יֵרַךְ לְבַבְכֶם
4 אַל־תִּירְאוּ וְאַל־תַּחְפְּזוּ וְאַל־תַּעַרְצוּ מִפְּנֵיהֶם: כִּי יְהוָה
אֱלֹהֵיכֶם הַהֹלֵךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם לְהוֹשִׁיעַ
ה אֶתְכֶם: וְדִבְּרוּ הַשֹּׁטְרִים אֶל־הָעָם לֵאמֹר מִי־הָאִישׁ אֲשֶׁר
בָּנָה בַיִת־חָדָשׁ וְלֹא חֲנָכוֹ יֵלֵךְ וְיָשָׁב לְבֵיתוֹ פֶּן־יָמוּת

Chapter XX

b) LAWS OF WARFARE

Israel is bidden to display human kindness even in war-time: thus, the betrothed is to be exempt from service; offers of peace are to be made to every city attacked; and fruit-trees are not to be destroyed during a siege. The conduct of war is to be guided by reason and mercy. Israelite kings were famed for their humanity (I Kings xx, 31); while contemporary Assyrian monarchs delighted in inhuman savagery, and made it a rule to devastate forests and cultivated fields; Isa. xiv, 8.

1–9. Exemption from Service

1. *horses.* The Heb. is in the singular, used in a collective sense. "In Mine eyes their multitude of horses are as one horse; hence, fear not" (Rashi).

more than thou. lit. "a people too great for thee."

which brought thee out. The recollection of God's work for Israel in the past, is a pledge of what He will do for them in the future.

man dedicate it. 6. And what man is there that hath planted a vineyard, and hath not used the fruit thereof? let him go and return unto his house, lest he die in the battle, and another man use the fruit thereof. 7. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. 8. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart melt as his heart. 9. And it shall be, when the officers have made an end of speaking unto the people, that they shall appoint captains of hosts at the head of the people.*vii

10. When thou drawest nigh unto a city to fight against it, then proclaim peace unto it. 11. And

9. *captains of hosts.* The army was to be divided into detachments, with a captain for each.

10–18. CAPTURE OF HEATHEN CITIES

10. *proclaim peace unto it.* War is to be regarded as the last resort. First of all there must be offers of peace. If these are accepted, no one is to be harmed in person or in possession; the city becomes tributary to Israel. Most Traditional commentaries state that these offers of peace had to be made to *all* enemy cities, to those of the Canaanites as well. The latter were, in addition, to abandon idolatry and adhere to the Seven Commandments given to the descendants of Noah (*i.e.* the establishment of courts of justice, and the prohibition of blasphemy, idolatry, incest, murder, robbery and unnatural cruelty); see *Genesis*, p. 81.

6 בַּמִּלְחָמָה וְאִישׁ אַחֵר יַחְנְכֶנּוּ׃ וּמִי־הָאִישׁ אֲשֶׁר נָטַע
כֶּרֶם וְלֹא חִלְּלוֹ יֵלֵךְ וְיָשָׁב לְבֵיתוֹ פֶּן־יָמוּת בַּמִּלְחָמָה
7 וְאִישׁ אַחֵר יְחַלְלֶנּוּ׃ וּמִי־הָאִישׁ אֲשֶׁר אֵרַשׂ אִשָּׁה וְלֹא
לְקָחָהּ יֵלֵךְ וְיָשָׁב לְבֵיתוֹ פֶּן־יָמוּת בַּמִּלְחָמָה וְאִישׁ אַחֵר
8 יִקָּחֶנָּה׃ וְיָסְפוּ הַשֹּׁטְרִים לְדַבֵּר אֶל־הָעָם וְאָמְרוּ מִי־
הָאִישׁ הַיָּרֵא וְרַךְ הַלֵּבָב יֵלֵךְ וְיָשָׁב לְבֵיתוֹ וְלֹא יִמַּס אֶת־
9 לְבַב אֶחָיו כִּלְבָבוֹ׃ וְהָיָה כְּכַלּוֹת הַשֹּׁטְרִים לְדַבֵּר אֶל־
י הָעָם וּפָקְדוּ שָׂרֵי צְבָאוֹת בְּרֹאשׁ הָעָם׃ ס כִּי־תִקְרַב
11 אֶל־עִיר לְהִלָּחֶם עָלֶיהָ וְקָרָאתָ אֵלֶיהָ לְשָׁלוֹם׃ וְהָיָה

6. *not used the fruit thereof.* lit. "hath not made it profane," by common use. According to Lev. XIX, 23–25, the produce of any fruit-tree was not to be used during its first three years. In the fourth year, the fruit was to be dedicated to God. In the fifth year, the fruit became "profane;" *i.e.* it was permitted to be eaten. Hence the words, "he hath not made it profane" mean no more than, "he hath not used the fruit thereof."

8. *fainthearted.* Fear is infectious, and the presence of such persons in the host would be a source of weakness and danger.

In these verses, 1–8, we have "a shrewd psychological understanding of the dangerous contagion of cowardice, as well as of its probable self-conquest, if given freedom of choice. The contagion of courage would then probably act upon the trembler, and the fear of confessing himself faint-hearted might nerve him to bravery. Compare this genial wisdom with the grim 'Shot at dawn' of contemporary military law; with that stark brutality of the ritual of Moloch which has sent shell-shocked conscripts in their teens to a dishonoured grave. The Jewish law, at once more merciful and more intelligent, is the combination of universal service with freedom; making militarism its slave, and not its master" (Zangwill).

it shall be, if it make thee answer of peace and open unto thee, then it shall be, that all the people that is found therein shall become tributary unto thee, and shall serve thee. 12. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: 13. and when the LORD thy God delivereth it into thine hand, thou shalt smite every male thereof with the edge of the sword: 14. but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take for a prey unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. 15. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. 16. But of the cities of these peoples, which the LORD thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth: 17. but thou shalt devote them; the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as the LORD thy God hath commanded thee: 18. that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

stratagem of the Gibeonites may have been due to a desire to obtain some extra privileges.

18. *that they teach you not.* "This plainly indicates that, if they are willing to give up their idolatrous abominations, they are to be spared" (Sifri).

אִם־שָׁלוֹם תַּעֲנְךָ וּפָתְחָה לָךְ וְהָיָה כָּל־הָעָם הַנִּמְצָא־בָהּ
12 יִהְיוּ לְךָ לָמַס וַעֲבָדוּךָ: וְאִם־לֹא תַשְׁלִים עִמָּךְ וְעָשְׂתָה
13 עִמְּךָ מִלְחָמָה וְצַרְתָּ עָלֶיהָ: וּנְתָנָהּ יְהוָה אֱלֹהֶיךָ בְּיָדֶךָ
14 וְהִכִּיתָ אֶת־כָּל־זְכוּרָהּ לְפִי־חָרֶב: רַק הַנָּשִׁים וְהַטַּף
וְהַבְּהֵמָה וְכֹל אֲשֶׁר יִהְיֶה בָּעִיר כָּל־שְׁלָלָהּ תָּבֹז לָךְ
טו וְאָכַלְתָּ אֶת־שְׁלַל אֹיְבֶיךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ לָךְ: כֵּן
תַּעֲשֶׂה לְכָל־הֶעָרִים הָרְחֹקֹת מִמְּךָ מְאֹד אֲשֶׁר לֹא־מֵעָרֵי
16 הַגּוֹיִם־הָאֵלֶּה הֵנָּה: רַק מֵעָרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יְהוָה
17 אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה לֹא תְחַיֶּה כָּל־נְשָׁמָה: כִּי־הַחֲרֵם
תַּחֲרִימֵם הַחִתִּי וְהָאֱמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי
18 כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ: לְמַעַן אֲשֶׁר לֹא־יְלַמְּדוּ אֶתְכֶם
לַעֲשׂוֹת כְּכֹל תּוֹעֲבֹתָם אֲשֶׁר עָשׂוּ לֵאלֹהֵיהֶם וַחֲטָאתֶם

15. *very far off.* Which do not belong to the nations mentioned in *v.* 17 (and also in VII, 1–3).

16. *nothing that breatheth.* If they refuse the offers of peace, and are unwilling to give up idolatry and observe the precepts of Natural Religion; see on *v.* 10.

17. *Hittite . . . Jebusite.* Only six nations are mentioned here, whereas in VII, 1–3 seven nations are named. Ibn Ezra accounts for the omission of "Girgashite" here because it was the smallest of the seven nations, and negligible. The Jerusalem Talmud states: "A three-fold message Joshua sent to the Promised Land before the Israelites entered it. It was to the following effect; 'Whosoever wishes to leave the country, let him do so; whosoever desires to make peace, his desire will be granted; and whosoever is determined on war, battle will be joined with him.' The Girgashites left Canaan, and migrated to North Africa; the Gibeonites made peace; and the thirty-one kings of the cities of Canaan chose to make war, and fell." It is clear from Joshua XI, 19 that peace-offers were made in every case. The

19. When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, and thou shalt not cut them down; for is the tree of the field man, that it should be besieged

read: *v.* 26–28, "Ye shall not do any of these abominations . . . (for all these abominations have the men of the land done, which were before you, and the land is defiled); that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you."

It is thus seen that the Canaanites were put under the ban, not for false belief but for vile action; because of the human sacrifices and foul immorality of their gruesome cults. The judicial extirpation of the Canaanites is but another instance of the fact that the interests of man's moral progress occasionally demand the employment of stern and relentless methods. "Here is no partiality of a merely national God befriending His worshippers at the expense of others, without regard to justice; here rather is a Power making for righteousness and against iniquity; yea, a Power acting with a beneficent regard to the good of humanity, burying a putrefying carcase out of sight, lest it should taint the air. In the execution of His righteous purposes, Almighty God is guided by one supreme aim, namely, the elevation of human character. It is to be observed, that *Israel itself is threatened with a similar judgment, in the event of its yielding to the depraved rites and practices of heathendom*" (Bruce).

19–20. Destruction of Trees

A precautionary warning to Israel—in view of such practices by nomadic warriors—not to devastate the land they are setting out to conquer.

19. *is the tree . . . man?* "Is it a human being that it should come into siege before thee"? Ibn Ezra renders, "For the tree of the field is man's life"; *i.e.* the trees of a besieged city must not be cut down, because they are vital to man. The Rabbis deduce from this *v.* a prohibition of the wanton destruction of any thing useful to man (בל תשחית).

19 לַיהוָה אֱלֹהֵיכֶם: ס כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים
לְהִלָּחֶם עָלֶיהָ לְתָפְשָׂהּ לֹא־תַשְׁחִית אֶת־עֵצָהּ לִנְדַּח עָלָיו
גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה

BANNING THE CANAANITES

The moral difficulty in *v.* 10–18 has been variously met by Jewish and non-Jewish authorities. The traditional Jewish view is sufficiently indicated in the comments above. Non-Jewish exegetes of the older school point out that the ban was a pre-Mosaic institution, not confined to the Semitic world. It is found in peoples as far apart as the Romans and the Mexicans : among them all it was but an exhibition of cruelty for cruelty's sake. In Israel alone was it moralised —turned into a potent and terrible weapon for the safeguarding of the Sacred Cause entrusted to Israel's keeping. Israel's preservation from depravity and decay was the main anxiety of the Lawgiver. Just as in modern days the preservation of the State is reckoned in every country the supreme law which overrides every other consideration, so was in Israel the preservation of Israel's religious character. And rightly so, for the whole moral and spiritual future of mankind was involved in that preservation.

Furthermore, the search for a new homeland, and the conquest of such homeland, are not isolated phenomena in World History. The fact is that *the population of nearly every European country to-day had conquered its present homeland and largely destroyed the original inhabitants.* Thus, the Saxons all but exterminated the Romanised Celts ; and, in turn, the Saxons were " harried " by the Normans on their conquest of England. Even more dreadful was the enslavement or extermination of the native races by both Catholic and Protestant settlers in their Overseas possessions. Now, no nation has ever been called upon to justify the taking of such lands, or its conduct towards the natives who thus passed under its control. The peoples exhaust the vocabulary of praise for those of their national heroes who secured that homeland or colonial possessions for them. Israel alone has such an ethical justification for the conquest of Canaan and the banning of its inhabitants. In Lev. xviii, dealing with the bestialities and moral depravities of the Canaanites, we

of thee ? 20. Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down ; and thou shalt build bulwarks against the city that maketh war with thee, until it fall.

CHAPTER XXI

21 1. If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath smitten him : 2. then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain : 3. and it shall be, that the city which is nearest unto the slain man, even the elders of that city shall take an heifer of the herd, which hath not been wrought with, and which hath not drawn in the yoke ;

life, Gen. IX, 5–6, which sin has to be atoned for by the extermination of the guilty murderer from the Holy Land defiled by blood-guilt" (Oehler). When the murderer is not known, the whole community is held responsible for the crime perpetrated on one of its members ; see on *v.* 7.

1. *in the field.* The open country.

2. *thy elders.* Of the towns in the vicinity.

thy judges. Each village would naturally desire to get rid of the responsibility of providing a heifer, and its elders would be apt to exaggerate the distance between their home and the body. Hence, the presence of the judges was required, as arbiters and overseers, that all matters connected with the measurement and resultant responsibility are equitably settled (Welch).

3. *not been wrought with. i.e.* not been used for ploughing or subjected to any forced labour ; and, therefore, unprofaned by common use.

כ לָבֹא מִפָּנֶיךָ בַּמָּצוֹר: רַק עֵץ אֲשֶׁר־תֵּדַע כִּי לֹא־עֵץ
מַאֲכָל הוּא אֹתוֹ תַשְׁחִית וְכָרָתָּ וּבָנִית מָצוֹר עַל־הָעִיר
אֲשֶׁר־הִוא עֹשָׂה עִמְּךָ מִלְחָמָה עַד רִדְתָּהּ: פ

Cap. XXI. כא

כא א כִּי־יִמָּצֵא חָלָל בָּאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ
2 לְרִשְׁתָּהּ נֹפֵל בַּשָּׂדֶה לֹא נוֹדַע מִי הִכָּהוּ: וְיָצְאוּ זְקֵנֶיךָ
3 וְשֹׁפְטֶיךָ וּמָדְדוּ אֶל־הֶעָרִים אֲשֶׁר סְבִיבֹת הֶחָלָל: וְהָיָה
הָעִיר הַקְּרֹבָה אֶל־הֶחָלָל וְלָקְחוּ זִקְנֵי הָעִיר הַהִוא עֶגְלַת
4 בָּקָר אֲשֶׁר לֹא־עֻבַּד בָּהּ אֲשֶׁר לֹא־מָשְׁכָה בְּעֹל: וְהוֹרִדוּ

20. *not trees for meat.* Should the trees, however, not be fruit-bearing, and hence not vital to man, then by any means let them be cut down, if military necessity demands it.

Chapter XXI

This chapter contains various laws concerning the sacredness of human life, and regard for the rights and dignity of human nature.

1–9. On the Expiation of an Untraced Murder

If a slain man be found in the open country, the murderer being unknown, the elders of the nearest town shall slay a young heifer in an uncultivated valley with a stream, and testify that they neither shed this blood nor saw it shed, and pray for forgiveness. In Israel, murder is not only a crime committed against a fellow-man, but also a sin against God in whose image man was made; hence, no money-compensation was permitted in the case of the wilful murderer (Num. xxxv, 33), "for the soul is not the possession of the nearest of kin, but of the Holy One, blessed be He" (Maimonides). "According to the oldest Hellenic idea, the murderer violated only the family sphere. Mosaism, however, by virtue of its conception of the human being as of Divine image, recognised in murder above all a sin against the Holy God, the Creator and Master of human

4. and the elders of that city shall bring down the heifer unto a valley with running water, which is neither plowed nor sown, and shall break the heifer's neck there in the valley: 5. and the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and according to their word shall every controversy and every stroke be: 6. and all the elders of that city, who are nearest unto the slain man, shall wash their hands over the heifer whose neck was broken in the valley:*m 7. and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. 8. Forgive, O LORD, thy people Israel, whom thou hast redeemed, and suffer not innocent blood to remain in the midst of thy people Israel.

guilt; Ps. XXVI, 6. No trace of this symbolic action is found in Greek or Roman life (*contra* Matth. XXVII, 24).

7. *answer.* Respond liturgically.

our hands . . . eyes. "Could it possibly occur to anyone to suspect the elders of murder? No! By this avowal the elders of the town declare, He did not come to us hungry, and we failed to feed him; he did not come to us friendless, and we failed to befriend him" (Sifri). Thus did the Rabbis bring home to the people the great principle of mutual responsibility and moral interdependence of men and classes.

8. *forgive.* This is spoken by the priests. They ask forgiveness because the people of the vicinity had sinned in failing adequately to safeguard the roads against danger (Ibn Ezra).

זִקְנֵי הָעִיר הַהִוא אֶת־הָעֶגְלָה אֶל־נַחַל אֵיתָן אֲשֶׁר לֹא־
ה יֵעָבֵד בּוֹ וְלֹא יִזָּרֵעַ וְעָרְפוּ־שָׁם אֶת־הָעֶגְלָה בַּנָּחַל: וְנִגְּשׁוּ
הַכֹּהֲנִים בְּנֵי לֵוִי כִּי בָם בָּחַר יְהוָה אֱלֹהֶיךָ לְשָׁרְתוֹ וּלְבָרֵךְ
6 בְּשֵׁם יְהוָה וְעַל־פִּיהֶם יִהְיֶה כָּל־רִיב וְכָל־נָגַע: וְכֹל זִקְנֵי
הָעִיר הַהִוא הַקְּרֹבִים אֶל־הֶחָלָל יִרְחֲצוּ אֶת־יְדֵיהֶם עַל־
מפטיר 7 הָעֶגְלָה הֶעֲרוּפָה בַּנָּחַל: וְעָנוּ וְאָמְרוּ יָדֵינוּ לֹא שָׁפְכָה
8 אֶת־הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ: כַּפֵּר לְעַמְּךָ יִשְׂרָאֵל
אֲשֶׁר־פָּדִיתָ יְהוָה וְאַל־תִּתֵּן דָּם נָקִי בְּקֶרֶב עַמְּךָ יִשְׂרָאֵל

שפכו ק׳ v. 7.

4. *a valley with running water.* lit. "a strong valley"; *i.e.* a rough, uncultivated, unfrequented territory, with a perennial brook. Its running water would carry away the blood of the heifer, and thus symbolise the removal of the defilement from the land.

The Rabbis' explanation of these ceremonies is, "Let the heifer which has never produced fruit (*i.e.* which has never been set to do any work) be killed in a spot which has never produced fruit (*i.e.* a rough, uncultivated ground), to atone for the death of a man who was debarred (through being prematurely made to die) from producing fruit." According to Maimonides, the object of this rite was to assist in the discovery of the murderer by the publicity attending the performance thereof.

5. *the priests.* Their presence is to impart a religious character to the ceremony.

controversy . . . stroke. See on XVII, 8.

6. *wash their hands.* Innocent blood shed by violence sticks to the hands of the murderer, and all the seas cannot wash away its stain. It is otherwise with those who—the actual murderer being unknown—are held to be only morally responsible for the crime. In their case, the washing of the hands is a symbolic act to disown the community's

And the blood shall be forgiven them. 9. So shalt thou put away the innocent blood from the midst of thee, when thou shalt do that which is right in the eyes of the LORD.

For the Lesson from the Prophets, Isaiah LI, 12–LII, *see* The Haftorahs, p. 520.

For the Blessings before and after the Haftorah, *see p.* 460.

superstition that "nothing, except the blind forces of Nature, moves in the world to-day, that is not Greek in origin." They, therefore, bid us turn to Greece, if we would learn the origins of free government.

Now, as to Greece, the 158 petty, quarrelling, fratricidal States that are comprised under that geographical term have left behind little indeed that is worthy of emulation in political life. Thus, the Athenians chose their judges by lot, and their generals by mass meeting. "The Greeks had no political unity. Every small city-state was an independent, sovereign community. This raised the hatred between city and city, still more the hatred between class and class in each city, to a dangerous pitch. At Athens, some of the men of the old ruling families formed an association, every member of which had to take an oath, 'I will be an enemy to the popular party and will try to do it every harm that I can'" (Edwyn Bevan). The Greeks displayed to the full that fatal vice of factiousness which imbues politics with fanaticism, and proscribes opponents by massacre or exile. "The various forms of government that the Greeks established were all experiments, which, owing to the fact that they were carried to their extreme logical conclusion, culminated in absurdity. Whether they tried an aristocracy, a tyranny, a democracy or a Spartan system of military communism, there was always some section of the people who were fettered and oppressed. Nietzsche rightly calls them, 'the political fools of ancient history'" (Kastein).

9 וְנִכַּפֶּר לָהֶם הַדָּם: וְאַתָּה תְּבַעֵר הַדָּם הַנָּקִי מִקִּרְבֶּךָ
כִּי־תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי יְהוָה:

9. *so shalt thou put away.* If the murderer is discovered after the ceremony had been performed, he must be put to death. "Then shalt thou be doing that which is right in the eyes of the LORD."

innocent blood. Which cries to God for vengeance against the murderer; Gen. IV, 10; Job XVI, 18.

NOTE D

MONARCHY AND FREEDOM IN ISRAEL

I

The Biblical theory of government is among the greatest contributions ever made to the political life of man. Such, however, is far from being the general opinion. This looks upon the two ancient Jewish kingdoms as petty Oriental despotisms, whose State life was never of any importance to the larger world.

Both Jewish and non-Jewish writers are responsible for this ignorance and radical misconception of Israel's remarkable achievement as a political entity.

On the one hand, many Jewish writers have been under the influence of the German-American Reform Movement in Judaism, which minimises and attempts to eliminate the national element from the consciousness of the Jew of to-day. These writers, approaching the question with a theological bias, dismiss the political history of ancient Israel as, on the whole, "a gloomy record of bad government, tyranny and oppression." We shall see how recklessly this die-hard partisan view runs counter to the facts of history, as marshalled by a whole series of scholars, from John Michaelis and Joseph Salvador to Justice Sulzberger and Prof. T. H. Robinson.

On the other hand, non-Jewish writers often look upon Israel's national existence as a mere "preparation" for Christianity; or, they share the late Sir Henry Maine's

wants, is her view of the situation. "I will give thee the vineyard of Naboth the Jezreelite," she says. The law which could not be changed by force, she evades by fraud. With Ahab's acquiescence she assumes royal powers for the purpose. It may be that Naboth in his indignation at the king's proposal had uttered some hasty words, though quite insufficient to warrant the course adopted by Jezebel. She has Naboth accused of blasphemy and treason; he is duly tried in the local courts; and, having been found guilty on perjured testimony, is made to pay the supreme penalty for his alleged crimes. When Ahab is about to take possession of the vineyard, he is confronted by Elijah. The Prophet of Truth and Justice denounces him as a murderer and robber, and foretells the vengeance of Heaven that would descend upon his entire House. It is interesting to compare this incident in Scripture with the conduct of the later Roman Emperor Diocletian. It was his habit to charge with treason any of his subjects whose estates he desired; to have the owner executed; and then confiscate those estates. Of course, there was no Elijah to raise his voice against the Imperial procedure. The Diocletian incident is typical of Roman rule in the Provinces of the Empire. It was unbelievably merciless. The hideous misgovernment of Palestine by the Roman Procurators as recorded by Josephus is not exceptional. "Roman administration sucked the life-blood out of its Eastern subjects, and diminished their will to live" (W. R. Inge). In the matter of humane government, Rome has as little to teach us as has Greece.

Normally—*i.e.* outside Israel—the subject's life, honour, and property were throughout antiquity at the absolute disposal of the sovereign. And this was so not only in regard to individuals. In Egypt, the lives of vast multitudes of men were sacrificed in connection with the frenzied building schemes of the Pharaohs. Herodotus tells us that in the time of Necho II (609–588 B.C.E.), no less than 120,000 labourers were worked to death in the construction of a canal connecting the Nile and the Red Sea. The contemporary Jewish ruler, king Jehoiakim, tried to emulate the example of Necho II, and he built himself palaces by means of *forced labour*. In other countries, such a thing was taken to be the unquestioned prerogative of the king. But absolute power in a ruler was incomprehensible to the Jewish mind; and that enterprise was deemed an outrage against law and reason, against immemorial custom and all human decency. Like Elijah before him, Jeremiah the

In absolute contrast to this, there existed in Israel *one* form of State, constructed on a definite principle, and a political constitution that was truly representative of the spirit and aspirations of the community. The normal form of government was the monarchy ; and the conception of kinghood it embodied was unique throughout antiquity. "Down to modern times," says T. H. Huxley, "no State had a constitution in which the interests of the people are so largely taken into account, in which the *duties* so much more than the privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus."

II

THE KING

Among all other Oriental peoples, the word "king" connotes an irresponsible despot, vested with unchallenged authority. All law is the expression of his will ; and, while it binds every other member of the community, the monarch himself is free to disregard or to supersede it. He owes no formal duties to his subjects, and is answerable to none for his actions. To the Eastern mind, a "limited monarchy" was a contradiction in terms.

It was otherwise in Israel. There it is God who is the real King and the sole supreme authority ; and the monarch is but the agent of the Divine King, entrusted with an indicated commission for which he is responsible to God who chose him. No Jewish ruler would ever have dared to claim Divine honours, and, like the Egyptian and Roman emperors, order sacrifices to be offered to him. In Israel, the monarch is under the Law, and is bound to respect the life, honour, and possessions of his subjects. We must keep these things in mind if we are to realise Israel's unique and original attitude to the monarchy. And then let us turn to the twenty-first chapter of the First Book of Kings. Naboth's vineyard was hard by king Ahab's palace at Jezreel. Ahab was anxious either to buy it, or to give Naboth a better vineyard in exchange. However, as Jezreel was a walled city, the law of Jubilee did not apply to it, and the inheritance of his fathers if sold by Naboth, would not eventually revert to the seller, but would be forever lost to the family. He, therefore, received the king's proposal with horror, and refused. Ahab showed his annoyance. When Jezebel, his foreign queen, hears the story, she is quite unable to comprehend her husband's difficulties. A king is nothing, who is not prepared to take what he

give him a loftier place. He is *primus inter pares*, and though he must of necessity have special authority, yet he belongs to the same order as his people : he is one of them. While to every other ancient monarch the subject was a slave, to the Israelite king he was a *brother* " (T. H. Robinson).

III

ETHICAL FOUNDATIONS

The conception of a constitutional and law-abiding king, to whom the meanest of his subjects was a " brother," is not the only unique characteristic of the Mosaic Commonwealth. It is well to enumerate a few others of the ethical foundations of the Mosaic Polity.

1) The Supremacy of Justice in the State

It is noteworthy that the Biblical regulations concerning justice *precede* those of the appointment of the king (xvii, 14-20) : justice is to be above the monarchy. This is certainly without a parallel in ancient times. Only in the modern world do we find similar instances of national reverence for justice. England's advance on the road of freedom, is largely due to the fact that, at an early date in her history, the administration of justice became independent of the king. To-day, however, there are at least two leading European states who openly and deliberately destroy the independence of their Courts of Law, and turn them into instruments of State policy. " Justice must be guided solely by State interests," says a Nazi ruler. " Every judge must remember that his decisions are intended to promote nothing but the prevailing policy of the State," is the pronouncement of the Soviet commissar for justice. As far as these two governments are concerned, the Divine demand of " Justice, and only justice, shalt thou pursue," was made in vain. Civilisation is once again witnessing travesties of, and outrages on, justice that recall the darkest days of the Middle Ages.

2) Dignity of Labour

The recognition of the dignity of labour could not be looked for in Athens and Rome. In these societies, labour was relegated to the slave, who was merely " an animated tool " without any human claims or rights. In every such society, work itself—even that of a physician or schoolmaster—becomes dishonourable ; and, as in Sparta, is forbidden to the free citizen.

Prophet arose, and came to the door of Jehoiakim's palace, crying: "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbour's service without wages, and giveth him not his hire. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. XXII, 13, 19).

The king in Israel recognised his responsibility not only to God and the Divine Law, but to the human community that had enthroned him as its leader as well. It is not the king but the people who is in possession of sovereign rights, and the people was free to impose fresh conditions on each new monarch at his accession. A refusal to accept these new conditions cost Solomon's son, Rehoboam, the greater part of his kingdom (I Kings XII, 16). And, as a rule, the kings did not dare to break the covenant entered into with their subjects at their accession. The exceptions to this rule are, Ahab, who was dominated by his Tyrian wife; and Jehoiakim, who was imposed on Judah by a foreign conqueror. Thus it comes that even the great Prophets, who certainly never shrank from denouncing social iniquity wherever it was found, say little of *royal* malpractices in either realm. And the Psalmists could bid their royal ruler "ride on prosperously in behalf of truth, and meekness, and righteousness" (Ps. XLV, 5); and could pray, "Give the king thy judgements, O God. In his days shall the righteous flourish, and the souls of the needy shall he save. He shall redeem their soul from oppression and violence, and precious shall their blood be in his sight" (Ps. LXXII, 1, 7, 13, 14). They all cherish the Messianic dream that days are coming when the king shall be shepherd to his people, when the king's sceptre shall be a sceptre of peace, and upon him shall rest the spirit of wisdom and counsel and the fear of the LORD (Isa. XI, 2).

This truly democratic relation between the governor and the governed in Israel is indicated in the Scriptural words, "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book . . .'. and he shall read therein all the days of his life . . . . that his heart be not lifted up above his brethren." On this a recent Schweich lecturer has the following admirable comment: "In Israel, the king exists for the sake of his people. He has power and authority; but they are not given him for his own pleasure, but for the safety and well-being of the nation over whom he rules. He does not stand on a higher level than others, except in so far as his duties

felt any sympathy with sufferers through want; Seneca thinks it natural to recoil in horror from a poor man; and Plautus declares feeding the hungry to be cruelty, because it merely prolongs a life of misery.

In Israel, property was never a *noli me tangere;* neither was the possession of the individual over it deemed to be absolute, as is shown by the Sabbatical and tithe laws. "He who says, What is mine is mine and what is thine is thine, that man speaks like a citizen of Sodom" (Ethics of the Fathers v, 13).

Such subordination of the rights of property to those of humanity explains the place and claims of the poor in the Jewish Commonwealth. It was a new conception in the history of the world—a conception that could as little have been derived from Egypt, as from Greece and Rome then unborn. "The Hebrew commonwealth was a commonwealth whose ideal it was that every man should sit under his own vine and fig-tree, with none to vex him or make him afraid; in which, for even the bond slave there should be hope; in which, for even the beast of burden there should be rest. With the blast of the jubilee trumpets the slave goes free, and a re-division of the land secures again to the poorest his fair share in the bounty of the common Creator. The reaper must leave something for the gleaner; even the ox cannot be muzzled as he treadeth out the corn" (Henry George).

IV

DEMOCRATIC INSTITUTIONS

Foremost among these are the Prophets. The vigilance of the Prophets, throughout Jewish history, against every abuse perpetrated by the brute force of the oppressor—whoever he be—was ceaseless. Samuel warns the tribes of Israel against the ways of the Eastern despot; and, long before Elijah, Nathan the Prophet hurls his "Thou art the man!" at the royal sinner. In view of the unique role the Prophets played in the moral evolution of the Jewish people, even a secularist like John Stuart Mill perceived the overwhelming influence of the Prophets in upholding ideals of true democracy. He saw in them the living equivalent of the modern freedom of speech and liberty of the press. Such likewise is the verdict of all modern scholars:

"It was part of the spirit of Prophecy to be dumbfounded at human ferocity as at something against nature and reason. In the presence of the iniquities of the world, the

In sharpest contrast to the above, the Jewish Sages are unanimous in their insistence that work ennobles and sanctifies, and that idleness is the door to temptation and sin. They were themselves toilers, earning their daily bread by following some handicraft as masons, tailors, sandal-makers, carpenters. The most renowned of all the Rabbis, Hillel the Elder, was a wood-cutter.

In Israel, man remained master of labour ; labour did not mean the bondage of man. The Sabbath gave the labourer every week a day of freedom and leisure. This was quite incomprehensible to the Greeks and Romans. Their writers —Tacitus, Juvenal, Plutarch—make merry over the idea of presenting one day in every seven to the worker ! The far-reaching humanitarian significance of the Sabbath was, of course, undreamt of by them ; and even "our modern spirit with all its barren theories of civic and political rights, and its strivings towards freedom and equality, has not thought out and called into existence a single institution that, in its beneficent effects upon the labouring classes, can in the slightest degree be compared to the Weekly Day of Rest promulgated in the Sinaitic wilderness " (Proudhon). It was many ages before its man-redeeming implications began to be seen. The Mosaic restrictions as to the *days of weekly* work that might be demanded of the labourer, laid down a principle of immeasurable importance for the social legislation of the future. At long last, after three thousand years, humanity has taken the next step ; *viz.* that of regulating the *hours of daily* labour. This slowness in recognising the needs of labour is no doubt due to the fact that, till quite recent times, classical literature monopolised the education of the governing classes of the European peoples. As with the Greeks and Romans, idleness became the mark of nobility ; and it was deemed to be beneath the man of gentle birth to worry over the condition of serfs or toilers (Bloch).

3) Property and Poverty

Among the Romans, the idea of property took precedence over the idea of humanity. Thus, if the debtor was unable to repay the sum advanced to him, the Roman creditor could imprison him in a private dungeon, chain him to a block, sell him into slavery, or slay him. With such a deification of property, it is small wonder that poverty was in itself considered dishonouring ; and that pity for the poor, was looked upon as a sickly sentimentality, unworthy of the free man. Virgil praises one of his heroes because he never

The only exception, that of Athaliah, the daughter of Ahab, confirms the rule. For she was not a Judean, but a princess of the Northern Kingdom, a daughter of Jezebel. She had usurped the throne of Judah, and was overthrown by the faithful Judeans after an illegitimate reign of six years. Of how many other peoples, ancient or modern, can this be said, that they persisted for a period of 347 years without a change of dynasty or civil war? And it was not a vegetative existence which that little kindgom led during that long period. The greater portion of the Prophetic literature was produced within that time; social justice and freedom of speech were maintained; and national independence was preserved, in spite of Judah's position as the little buffer-state between the Great Powers of that age, as the small bit of iron between the hammer of Assyria and the anvil of Egypt.

In view of all this, more and more students of the political facts of Bible history will endorse the following judgment:

"There is no historical record of any other nation which, as early as a millennium before the present era, had overcome the forces both of despotism and of unbridled democracy. The Jewish people at large had as keen an outlook and as wide a vision in political as in religious affairs; and while the modern monotheistic conception of the universe is largely the product of their genius, so the modern conception of a rational, democratic, representative government owes its origin to the same ancestry. The remarkable phenomenon that the English people and their American descendants, the only nations that have really comprehended and utilised the principles of parliamentary government, took the Jewish Bible as their text-book in times of stress and storm, will thus be explained" (Sulzberger).

To conclude with the weighty words of a Master of Balliol: "It is not without significance that the great struggle for political freedom in this country was led by men who drew much of their inspiration from the Old Testament, the sacred fountain of the spirit of nationality and national religion. This free religious spirit is one of the main causes why England outstripped all other European countries in its political development, and becomes their teacher in the methods of free government" (Edward Caird).

heart of the Prophets bled as though from a wound of the Divine Spirit, and their cry of indignation re-echoed the wrath of the Deity. Greece and Rome had their rich and poor, just as Israel had in the days of Jeroboam II, and the various classes continued to slaughter one another for centuries; but no voice of justice and pity arose from the fierce tumult. Therefore the words of the Prophets have more vitality at the present time, and answer better to the needs of modern souls, than all the classic masterpieces of antiquity" (James Darmesteter).

Next in importance in the moulding and administration of the Jewish state was the National Council. The researches of the late Justice Mayer Sulzberger in the domain of Israelite politics have thrown much light on the nature of the legislative body in ancient Israel. The general impression, he says, left on the mind by reading the Pentateuch and the Book of Joshua is that Israel was governed by a Chief (Prince, Judge, King) who was at the head of the military and civil authorities; and, that, alongside of him, was a High Priest who controlled the ecclesiastical establishment; that the Chief had a Council, probably bi-cameral, to determine national policies; that the smaller chamber was composed of twelve princes (Nesiim), and the larger of seventy elders (Zekenim), and that the two constituted the Edah (Congregation or Parliament) of the nation. The Edah did not disappear with the Mosaic age. Throughout the succeeding centuries, we find the same democratic institution in the state, exercising executive, political, and high judicial powers. This National Council became fully developed in the early days of the kingdom, under the name of Am ha-aretz (see *Genesis*, p. 192; *Exodus*, p. 579). It made and unmade kings (*e.g.* II Kings xxi, 24, xxiii, 30); and, as the trial of Jeremiah for "blasphemy" amply proves (Jer. xxvi), it exercised the highest judicial powers in the State. Eventually it re-emerged after the Exile as the Gerusia, the Great Synagogue, and the Sanhedrin.

The above is witness to *a wonderful capacity for self-government on the part of our ancestors.* We may disregard the kingdom of the Ten Tribes who had lapsed into idolatry, and confine our attention to the kingdom of Judah. That kingdom existed as an independent state from 933 to 586 B.C.E.; and during the entire period of these 347 years, we do not detect the faintest trace of a single civil war, nor of an attempt at a change of dynasty (I. Friedlander).

VI. KI THETZE

21 10. When thou goest forth to battle against thine enemies, and the LORD thy God delivereth them into thine hands, and thou carriest them away captive, 11. and seest among the captives a beautiful woman, and thou hast a desire unto her, and wouldest take her to thee to wife; 12. then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; 13. and she shall put the raiment of her captivity from off her, and shall remain in thine house and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

duty in the event of the conquered alien woman failing to bring him the expected delight. 'Then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not deal with her as a slave, because thou hast humbled her'" (Zangwill).

shave . . . nails. Rites of purification and renunciation of her former heathendom, so as to render herself fit and worthy of acceptance in the fold of Israel; Lev. XIV, 9. Onkelos translates, "she shall suffer her nails to grow"; and the Rabbis explain the whole procedure as designed to render her unattractive to the captor, and deter him from marrying her; see on *v.* 14.

13. *raiment of her captivity.* The clothes worn when she was taken captive were to be laid aside by reason of their heathen impurity.

a full month. For her grief to spend itself and to accustom herself to her new condition of life.

she shall be thy wife. And enjoy the full rights and duties of a Jewish wife; Exod. XXI, 10.

49 מט ם ם ם

כא י כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ יְהוָה אֱלֹהֶיךָ בְּיָדֶךָ
11 וְשָׁבִיתָ שִׁבְיוֹ: וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת־תֹּאַר וְחָשַׁקְתָּ
12 בָּהּ וְלָקַחְתָּ לְךָ לְאִשָּׁה: וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה
13 אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ: וְהֵסִירָה אֶת־שִׂמְלַת
שִׁבְיָהּ מֵעָלֶיהָ וְיָשְׁבָה בְּבֵיתֶךָ וּבָכְתָה אֶת־אָבִיהָ וְאֶת־
אִמָּהּ יָרֵחַ יָמִים וְאַחַר כֵּן תָּבוֹא אֵלֶיהָ וּבְעַלְתָּהּ וְהָיְתָה

VI. KI THETZE

(Chapters XXI, 10–XXV)

4) Laws of Domestic Life and Human Kindness

a) XXI, 10–21. FAMILY LAWS

10–14. Marriage with a Captive of War

A female war-captive was not to be made a concubine till after an interval of a month. The bitter moments of the captive's first grief had to be respected. She must not subsequently be sold or treated as a slave.

10. *goest forth to battle.* Outside Palestine.

12. *bring her home.* This law inculcates thoughtfulness and forbearance under circumstances in which the warrior, elated by victory, might deem himself at liberty to act as he pleased (Driver). "After the countless rapes of conquered women with which recent history has made us so painfully familiar, it is like hearing soft music to read of the warrior's duty to the enemy woman, of the necessary marriage with its set ritual and its due delay. And the Legislator proceeds to trace the course of the husband's

14. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not deal with her as a slave, because thou hast humbled her.

15. If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the firstborn son be hers that was hated; 16. then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the firstborn before the son of the hated, which is the firstborn: 17. but he shall acknowledge the firstborn, the son of the hated, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

shows that, in every bigamous marriage, one wife is always more loved than the other."

16. *in the day.* Not necessarily at the approach of death, but at any time when he announces what the division of his property is to be *at his death.* The Rabbis forbid a man to distribute his possessions, Lear-like, in his life-time; and they also warn a man against any discrimination between his children, aside from the privileges of the firstborn.

he may not make. He is legally incapable of making.

before. In preference to.

17. *acknowledge.* lit. "recognise."

double portion. Twice as much as any of the other sons.

of all that he hath. The Talmud deduces from this that the firstborn is not entitled to claim a double portion from the estate that will accrue *after* the father's death.

beginning of his strength. Cf. Gen. XLIX, 3.

14 לְךָ לְאִשָּׁה: וְהָיָה אִם־לֹא חָפַצְתָּ בָּהּ וְשִׁלַּחְתָּהּ לְנַפְשָׁהּ
וּמָכֹר לֹא־תִמְכְּרֶנָּה בַּכֶּסֶף לֹא־תִתְעַמֵּר בָּהּ תַּחַת אֲשֶׁר
טו עִנִּיתָהּ: ס כִּי־תִהְיֶיןָ לְאִישׁ שְׁתֵּי נָשִׁים הָאַחַת
אֲהוּבָה וְהָאַחַת שְׂנוּאָה וְיָלְדוּ־לוֹ בָנִים הָאֲהוּבָה וְהַשְּׂנוּאָה
16 וְהָיָה הַבֵּן הַבְּכֹר לַשְּׂנוּאָה: וְהָיָה בְּיוֹם הַנְחִילוֹ אֶת־בָּנָיו
אֵת אֲשֶׁר־יִהְיֶה לוֹ לֹא יוּכַל לִבְכֹּר אֶת־בֶּן־הָאֲהוּבָה עַל־
17 פְּנֵי בֶן־הַשְּׂנוּאָה הַבְּכֹר: כִּי אֶת־הַבְּכֹר בֶּן־הַשְּׂנוּאָה יַכִּיר
לָתֵת לוֹ פִּי שְׁנַיִם בְּכֹל אֲשֶׁר־יִמָּצֵא לוֹ כִּי־הוּא רֵאשִׁית

14. *no delight in her.* *i.e.* no longer any delight in her. The Rabbis deemed such a marriage a concession to human weakness, as a preventive against worse manifestations of the unbridled passions of man. Even though permissible, such an alliance should be discouraged. "Holy Writ," they say, "here clearly indicates that a wife taken in this fashion will probably end by becoming an object of aversion to her husband."

let her go. Divorce her; and, if she should be ill, he must not do so before her complete recovery (Sifri).

not sell her. Nor by any other method dispose of her (Ibn Ezra); see on Exod. xxi, 8.

whither she will. As she will. She has complete freedom.

deal with her as a slave. "Make merchandise of her" (AV). He must not reduce her in the home to the level of a bondwoman (Sifri).

humbled her. Dishonoured her.

15–17. The Right of the Firstborn

Succession to property is a source of discord in a family, as is the favouritism of parents. But the double portion due to the firstborn son is inalienable, though his mother be the less loved wife.

15. *beloved . . . hated.* Relative terms only, denoting that one is preferred to the other, as Leah and Rachel; (It is in this sense that Mal. i, 2, 3, *Genesis*, p. 473 is to be understood). Rabbi Ishmael said, "Human experience

18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and though they chasten him, will not hearken unto them: 19. then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; 20. and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a riotous liver, and a drunkard. 21. And all the men of his city shall stone him with stones, that he die: so shalt thou put away the evil from the midst of thee; and all Israel shall hear, and fear.*ii

22. And if a man have committed a sin worthy of death, and he be put to death, and thou hang

carried out (see also on XXII, 22). Its presence in the Torah was merely to serve as a warning, and bring out with the strongest possible emphasis the heinous crime of disobedience to parents.

b) XXI, 22–XXII, 4. LAWS OF KINDNESS

22–23. The Exposed Corpse of a Criminal

22. *a sin worthy of death.* lit. "a sin of judgment of death"; if a man lies under sentence of death.

put to death, and thou hang him. The hanging took place after he had been put to death; the fiendish punishment of crucifying men alive, nailing them to the cross and prolonging their death agonies for days was the Roman custom. There were four methods of execution in ancient Israel—stoning, burning, the sword, and strangulation. Hanging was sometimes added after death in token of infamy, or as a further deterrent; Josh. x, 26.

18 אֵנוֹ לוֹ מִשְׁפַּט הַבְּכֹרָה׃ ס כִּי־יִהְיֶה לְאִישׁ בֵּן סוֹרֵר
וּמוֹרֶה אֵינֶנּוּ שֹׁמֵעַ בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ וְיִסְּרוּ אֹתוֹ וְלֹא
19 יִשְׁמַע אֲלֵיהֶם׃ וְתָפְשׂוּ בוֹ אָבִיו וְאִמּוֹ וְהוֹצִיאוּ אֹתוֹ אֶל־
כ זִקְנֵי עִירוֹ וְאֶל־שַׁעַר מְקֹמוֹ׃ וְאָמְרוּ אֶל־זִקְנֵי עִירוֹ בְּנֵנוּ
21 זֶה סוֹרֵר וּמֹרֶה אֵינֶנּוּ שֹׁמֵעַ בְּקֹלֵנוּ זוֹלֵל וְסֹבֵא׃ וּרְגָמֻהוּ
כָּל־אַנְשֵׁי עִירוֹ בָאֲבָנִים וָמֵת וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ וְכָל־
ש״נ 22 יִשְׂרָאֵל יִשְׁמְעוּ וְיִרָאוּ׃ ס וְכִי־יִהְיֶה בְאִישׁ חֵטְא
23 מִשְׁפַּט־מָוֶת וְהוּמָת וְתָלִיתָ אֹתוֹ עַל־עֵץ׃ לֹא־תָלִין

18–21. A Disobedient Son

Israelite parents were particularly affectionate, and even indulgent. However, an incorrigible son whom milder measures failed to reclaim, might be tried by the elders at the gate, and was liable to death by stoning.

18. *stubborn and rebellious.* A son who throws off the authority of his parents as well as of God.

father . . . mother. Mark the equality of the parents, as in the Fifth Commandment.

chasten. See on VIII. 5.

19. *unto the gate.* The gateway ; the Oriental forum.

20. *riotous liver.* Includes not only gluttony, but is a term for a general debauchee.

21. *all the men . . . stone him.* The Hebrew parent did not possess the power of life and death over his child. In Greece, weak children were *exposed*, *i.e.* left on a lonely mountain to perish ; and in Rome, a father could at will put even a grown-up son to death. In Israel, however, even when vice and insubordination in an adolescent son had become intolerable, the parents must appeal to the decision of an impartial tribunal. The death-penalty could only be inflicted by the community, with the sanction of the elders of the city.

The Rabbis tell us that this law was never once carried out ; and, by the regulations with which the infliction of the death-penalty was in this case surrounded, it could not be

him on a tree ; 23. his body shall not remain all night upon the tree, but thou shalt surely bury him the same day ; for he that is hanged is accursed of God ; that thou defile not thy land which the LORD thy God giveth thee for an inheritance.

CHAPTER XXII

22 1. Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them : thou shalt surely bring them again unto thy brother. 2. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it home to thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. 3. And so shalt thou do with his ass ; and so shalt thou do with his garment ; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found : thou mayest not hide thyself.

ox or ass, and of the lifting up of the fallen beast of burden. The law is here widened to include other lost articles that require restoration to their owners. It is noteworthy that whereas Exodus speaks of the things belonging to " thine enemy," here the wider term, " thy brother," is used. Whether thy neighbour be thy brother or enemy, his property must be protected and restored.

1. *ox . . . sheep.* These names are taken as typical, but the law applies to all domestic animals alike.

hide thyself from them. Fail to notice them or trouble about them, saying, " It is no concern of mine."

2. *restore it.* Failure to do so is accounted theft, and punished with a fine one-fifth over and above the value, if denied on oath ; Lev. v. 20–24 (Chap. VI, 1–7 in English Bible).

נִבְלָתוֹ עַל־הָעֵץ כִּי־קָבוֹר תִּקְבְּרֶנּוּ בַּיּוֹם הַהוּא כִּי־קִלְלַת
אֱלֹהִים תָּלוּי וְלֹא תְטַמֵּא אֶת־אַדְמָתְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
נֹתֵן לְךָ נַחֲלָה׃ ס

Cap. XXII. כב

כב א לֹא־תִרְאֶה אֶת־שׁוֹר אָחִיךָ אוֹ אֶת־שֵׂיוֹ נִדָּחִים וְהִתְעַלַּמְתָּ
2 מֵהֶם הָשֵׁב תְּשִׁיבֵם לְאָחִיךָ׃ וְאִם־לֹא קָרוֹב אָחִיךָ אֵלֶיךָ
וְלֹא יְדַעְתּוֹ וַאֲסַפְתּוֹ אֶל־תּוֹךְ בֵּיתֶךָ וְהָיָה עִמְּךָ עַד דְּרֹשׁ
3 אָחִיךָ אֹתוֹ וַהֲשֵׁבֹתוֹ לוֹ׃ וְכֵן תַּעֲשֶׂה לַחֲמֹרוֹ וְכֵן תַּעֲשֶׂה
לְשִׂמְלָתוֹ וְכֵן תַּעֲשֶׂה לְכָל־אֲבֵדַת אָחִיךָ אֲשֶׁר־תֹּאבַד
4 מִמֶּנּוּ וּמְצָאתָהּ לֹא תוּכַל לְהִתְעַלֵּם׃ ס לֹא־תִרְאֶה

23. *bury him*, Burial, and not cremation, is the Jewish method of disposal of the dead ; see *Genesis*, p. 191.

accursed of God. Or, "involves the cursing of the judges", by his relations (Rashbam). "He that is hanged is a reproach unto God" (AJ). "It is a slight to the King, because man is made in the Divine image" (Rashi) ; and the dignity of humanity must be respected even in a criminal. Death, Judaism teaches, atones his sin ; therefore, his body shall, at the earliest moment, receive the same reverent treatment that is due to any other deceased. The hanging was delayed till near sunset, so that the body might without delay be taken down for burial.

defile not thy land. A corpse is the primary source of ritual impurity (אבי אבות הטומאה) ; and, if the corpse were permitted to remain on the tree till it decomposes and falls apart, or it becomes food to the birds, such impurity would spread far and wide (Luzzatto).

Chapter XXII

1–3. Restoring Lost Property

We have in these three verses a repetition of the law in Exod. xxiii, 4, 5 regarding our duty of restoring the strayed

4. Thou shalt not see thy brother's ass or his ox fallen down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

5. A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for whosoever doeth these things is an abomination unto the LORD thy God.

6. If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: 7. thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.*iii

this commandment will cause man to leave the whole nest untouched. The Torah provides that such grief should not be caused to cattle (Lev. XXII, 28) or birds; how much more careful must we be that we should not cause grief to our fellow men" (Maimonides); see XXV, 4f.

7. *prolong thy days.* "If the Torah promises the reward of lengthened days to him who performs a precept which involves no sacrifice whatsoever, how much greater must be the reward of him who performs a really great religious duty" (Rashi). Rabbi Akiba, referring to this promise of long life, supposes the case of a man who climbs a tower and takes the young from the nest, sparing the mother-bird in accordance with this commandment. But on his way down, he falls and dies. To the question, "Where is the well-being and prolonging of days in this case?" Akiba answers, "In that World where all goes well, and all is abiding."

אֶת־חֲמֹר אָחִיךָ אוֹ שׁוֹרוֹ נֹפְלִים בַּדָּרֶךְ וְהִתְעַלַּמְתָּ מֵהֶם
ה הָקֵם תָּקִים עִמּוֹ׃ ס לֹא־יִהְיֶה כְלִי־גֶבֶר עַל־אִשָּׁה
וְלֹא־יִלְבַּשׁ גֶּבֶר שִׂמְלַת אִשָּׁה כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ
כָּל־עֹשֵׂה אֵלֶּה׃ פ
6 כִּי יִקָּרֵא קַן־צִפּוֹר ׀ לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל־עֵץ ׀ אוֹ עַל־
הָאָרֶץ אֶפְרֹחִים אוֹ בֵיצִים וְהָאֵם רֹבֶצֶת עַל־הָאֶפְרֹחִים
7 אוֹ עַל־הַבֵּיצִים לֹא־תִקַּח הָאֵם עַל־הַבָּנִים׃ שַׁלֵּחַ תְּשַׁלַּח
אֶת־הָאֵם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ

4. Assisting to Lift Fallen Beasts

4. *help him.* lit. "help with him"; *i.e.* in company with the owner. The owner must not stand by idle and leave the work to others. A Chassidic Rabbi lamented that this law was little observed, and he devoted himself to its fulfilment. He was continually to be seen in the streets, helping one man to load his wagon, another to drag his cart out of the mire.

c) XXII, 5–12. **MISCELLANEOUS LAWS**—First Group

5. Distinction of Sex in Apparel

5. An interchange of attire between man and woman would promote immodesty and, in consequence, immorality. This law is probably directed against rites in Syrian heathenism, which included exchange of garments by the sexes and led to gross impurities.

6–7. Sparing the Mother-Bird

The ground of sympathy here is the sacredness of the parental relationship. The mother-bird is sacred as a mother; and length of days is promised to those who regard the sanctity of motherhood in this sphere, as it is promised to those who observe the Fifth Commandment. "When the mother is sent away, she does not see the taking of her young ones, and does not feel any pain. The eggs over which the bird sits, and the brood that are in need of the mother, are generally unfit for food. Consequently,

8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. 9. Thou shalt not sow thy vineyard with two kinds of seed: lest the whole fruit be forfeited, the seed which thou hast sown, and the increase of the vineyard.

10. Thou shalt not plow with an ox and an ass together. 11. Thou shalt not wear a mingled stuff, wool and linen together.

12. Thou shalt make thee fringes upon the four borders of thy vesture, wherewith thou coverest thyself.

11. Shaatnes

11. *mingled stuff.* The etymology and meaning of this word are both uncertain. Some derive it from the Egyptian. The reason underlying the prohibition may possibly be the same as that against mixing seeds, *v.* 9. The Rabbis class it with the prohibition of swine's flesh and other *chukkim*, which provoke the ridicule of scoffers, Jewish and non-Jewish, but which the loyal Israelite nevertheless willingly obeys, because they are the commands of his Father Who is in Heaven.

12. Tzitzis

12. *fringes.* Heb. *gedilim*; lit. "twisted threads," identified by the Rabbis with the *tzitzis* in Num. xv, 37–41. Among all peoples, knots have been used as reminders and symbols. The *tzitzis* are a constant reminder of the special relationship in which the Israelite stands to God, and the consequent duty of withstanding temptation to sin. There is a well-known Talmudic story of a reprobate and riotous liver who was recalled to his better self by the *tzitzis* he wore, so as to break completely with his wicked past.

8 יָמִים׃ ס כִּי תִבְנֶה בַּיִת חָדָשׁ וְעָשִׂיתָ מַעֲקֶה לְגַגֶּךָ
9 וְלֹא־תָשִׂים דָּמִים בְּבֵיתֶךָ כִּי־יִפֹּל הַנֹּפֵל מִמֶּנּוּ׃ לֹא־
תִזְרַע כַּרְמְךָ כִּלְאָיִם פֶּן־תִּקְדַּשׁ הַמְלֵאָה הַזֶּרַע אֲשֶׁר תִּזְרָע
י וּתְבוּאַת הַכָּרֶם׃ ס לֹא־תַחֲרֹשׁ בְּשׁוֹר־וּבַחֲמֹר יַחְדָּו׃
11 לֹא תִלְבַּשׁ שַׁעַטְנֵז צֶמֶר וּפִשְׁתִּים יַחְדָּו׃ ס גְּדִלִים
12 תַּעֲשֶׂה־לָּךְ עַל־אַרְבַּע כַּנְפוֹת כְּסוּתְךָ אֲשֶׁר תְּכַסֶּה־בָּהּ׃

ספרדי

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9. v. קמץ בזיק

8. Parapets to House-roofs

As the houses in all Eastern countries possessed flat roofs which were used for walking, sleeping, and other domestic purposes, it was necessary to erect a parapet to prevent accidental falling off. According to the Rabbis, the parapet was to be at least two cubits high.

8. *blood.* Blood-guiltiness; failure to protect human life exposes the builder, owner, or resident of the house to blood-guiltiness in the eyes of God. The Rabbis extended this prohibition to cover all cases where danger to life exists through our negligence; such as keeping a dangerous dog, or placing a broken ladder against a wall.

9. Against Mixing Seeds

This law—as well as the two laws following it against ploughing with an ox and an ass together, and the wearing of a garment composed of a mixture of wool and linen—is based on the idea that God has made distinctions in the natural world which it is wrong for a man to obliterate by processes of intermixing; see on Lev. xix, 19.

9. *two kinds.* Heb. *kilayim*, mutually exclusive kinds.

forfeited. lit. "to become consecrated"; the resultant crop would have to be consigned to the flames. The man would lose both his grapes and his other crop, as a penalty for his irreligious act.

10. Yoking an Ox and an Ass

10. *ox and an ass.* They differ greatly in their nature, in size, and strength; it is, therefore, cruel to the weaker animal to yoke them together.

13. If any man take a wife, and go in unto her, and hate her, 14. and lay shameful things to her charge, and bring up an evil name upon her, and say, I took this woman, and when I came nigh to her, I found not in her the tokens of virginity: 15. then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: 16. and the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17. and, lo, he hath laid shameful things to her charge, saying, I found not in thy daughter the tokens of virginity; and yet these are the tokens of my daughter's virginity. And they shall spread the garment before the elders of the city. 18. And the elders of that city shall take the man and chastise

14. *shameful things to her charge.* Or, "lay wanton charges against her" (AJ).

15. *the tokens.* The evidence on which the woman was acquitted was regarded as essential by many ancient races, though the absence of those tokens is by no means conclusive of guilt. Some of the Rabbis, therefore, took the phrase concerning the tokens as a metaphorical expression (בוררין את הדבר כשמלה חדשה) for clearly establishing the falsity of his charge by witnesses and expert evidence. Such also is their explanation in *v.* 20.

18. *chastise him.* Inflict the corporal punishment, "thirty-nine stripes," upon him (Josephus, Talmud).

13 ס כִּי־יִקַּח אִישׁ אִשָּׁה וּבָא אֵלֶיהָ וּשְׂנֵאָהּ׃ 14 וְשָׂם לָהּ
עֲלִילֹת דְּבָרִים וְהוֹצִא עָלֶיהָ שֵׁם רָע וְאָמַר אֶת־הָאִשָּׁה
הַזֹּאת לָקַחְתִּי וָאֶקְרַב אֵלֶיהָ וְלֹא־מָצָאתִי לָהּ בְּתוּלִים׃
טו וְלָקַח אֲבִי הַנַּעֲרָ וְאִמָּהּ וְהוֹצִיאוּ אֶת־בְּתוּלֵי הַנַּעֲרָ אֶל־
16 זִקְנֵי הָעִיר הַשָּׁעְרָה׃ וְאָמַר אֲבִי הַנַּעֲרָ אֶל־הַזְּקֵנִים אֶת־
17 בִּתִּי נָתַתִּי לָאִישׁ הַזֶּה לְאִשָּׁה וַיִּשְׂנָאֶהָ׃ וְהִנֵּה־הוּא
שָׂם עֲלִילֹת דְּבָרִים לֵאמֹר לֹא־מָצָאתִי לְבִתֵּךְ בְּתוּלִים
וְאֵלֶּה בְּתוּלֵי בִתִּי וּפָרְשׂוּ הַשִּׂמְלָה לִפְנֵי זִקְנֵי הָעִיר׃
18 וְלָקְחוּ זִקְנֵי הָעִיר־הַהִוא אֶת־הָאִישׁ וְיִסְּרוּ אֹתוֹ׃ 19 וְעָנְשׁוּ

ה קרי v. 15. ibid. ה קרי v. 16. ה קרי

d) XXII, 13–XXIII, 9. HOLINESS OF MARRIAGE

13–21. Charges Against A Bride

He who falsely accuses his wife of unchastity during betrothal shall be rebuked, fined, and he loses the right ever to divorce her. However, if such charge be true, it is a case of capital punishment. Betrothal in Bible times united the bridal couple as husband and wife for all purposes, save living together; and any infidelity on the part of the wife was considered adultery; see on *v.* 23. "In considering these plain-spoken laws (*v.* 13–21), it is just to remember that they represent an upward stage in the struggle against the animal passions of men. That we do not need some of them to-day, is due to the fact that their enforcement under religious sanction was needed at the time of their origin. It is only ignorance or ingratitude which can cavil at their spirit or their form" (G. A. Smith).

13. *and hate her.* The man had entered on marriage merely for the satisfaction of his passions, and then turned against his wife by a revulsion of feeling frequent in such characters (Bertholet); see on XXI, 14 and cf. II Sam. XIII, 15.

him ; 19. and they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel ; and she shall be his wife ; he may not put her away all his days. 20. But if this thing be true, that the tokens of virginity were not found in the damsel : 21. then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die : because she hath wrought folly in Israel, to play the harlot in her father's house : so shalt thou put away the evil from the midst of thee.

22. If a man be found lying with a woman married to an husband, then they shall both of them die, the man that lay with the woman, and the woman : so shalt thou put away the evil from Israel.

23. If there be a damsel that is a virgin betrothed unto an husband, and a man find her in the city, and lie with her ; 24. then ye shall

22. Adultery

22. *both of them die.* The man as well as the woman ; cf. Lev. xx, 10. There is to be no double standard of conjugal morality in Israel.

As in the case of all capital offences, the Rabbis required that the guilty parties be warned of the seriousness of their proposed action. Without such warning (*hathraah*), the death penalty could not be carried out. Furthermore, the law of evidence in capital offences and the proof of premeditation were made so severe that a death verdict was almost impossible. R. Tarphon and R. Akiba said, "If we would have been in the

אֹתוֹ מֵאָה כֶסֶף וְנָתְנוּ לַאֲבִי הַנַּעֲרָה כִּי הוֹצִיא שֵׁם רָע
עַל בְּתוּלַת יִשְׂרָאֵל וְלוֹ־תִהְיֶה לְאִשָּׁה לֹא־יוּכַל לְשַׁלְּחָהּ
כ כָּל־יָמָיו׃ ס וְאִם־אֱמֶת הָיָה הַדָּבָר הַזֶּה לֹא־נִמְצְאוּ
21 בְתוּלִים לַנַּעֲרָ׃ וְהוֹצִיאוּ אֶת־הַנַּעֲרָ אֶל־פֶּתַח בֵּית־אָבִיהָ
וְסָקְלוּהָ אַנְשֵׁי עִירָהּ בָּאֲבָנִים וָמֵתָה כִּי־עָשְׂתָה נְבָלָה
בְּיִשְׂרָאֵל לִזְנוֹת בֵּית אָבִיהָ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃ ס
22 כִּי־יִמָּצֵא אִישׁ שֹׁכֵב ו עִם־אִשָּׁה בְּעֻלַת־בַּעַל וּמֵתוּ גַּם־
שְׁנֵיהֶם הָאִישׁ הַשֹּׁכֵב עִם־הָאִשָּׁה וְהָאִשָּׁה וּבִעַרְתָּ הָרָע
23 מִיִּשְׂרָאֵל׃ ס כִּי יִהְיֶה נַעֲרָ בְתוּלָה מְאֹרָשָׂה לְאִישׁ
24 וּמְצָאָהּ אִישׁ בָּעִיר וְשָׁכַב עִמָּהּ׃ וְהוֹצֵאתֶם אֶת־שְׁנֵיהֶם

ה ק v. 20. 21. 23. 24.

19. *amerce him.* Fine him.

an hundred shekels of silver. Nominally £13 15s. 0d.; but, of course, then the equivalent of a far greater sum.

unto the father. Whose family name had been defamed. "If the damsel is an orphan, the fine goes to her" (Talmud).

put her away. Divorce her.

20. *this thing.* The charge.

be true. If the evidence is against her, and—add the Rabbis—if at the time she had been warned by witnesses of the serious consequences of her conduct.

21. *to the door of her father's house.* Not at the city gate, because it was her father's house which she had dishonoured.

folly. Heb. *nevalah.* "The Heb. word does not indicate weakness of reason, but a rooted incapacity to discern moral and religious relations, leading to an intolerant repudiation in practice of the claims which they impose" (Driver).

folly in Israel. Or, "folly against Israel;" her action is an offence against the national standard, a crime against the national conscience. "She did not merely degrade herself, but every virgin in Israel" (Sifri).

bring them both out unto the gate of that city, and ye shall stone them with stones that they die ; the damsel, because she cried not, being in the city ; and the man, because he hath humbled his neighbour's wife : so thou shalt put away the evil from the midst of thee.

25. But if the man find the damsel that is betrothed in the field, and the man force her, and lie with her ; then the man only that lay with her shall die : 26. but unto the damsel thou shalt do nothing ; there is in the damsel no sin worthy of death : for as when a man riseth against his neighbour, and slayeth him, even so is this matter : 27. for he found her in the field ; the betrothed damsel cried, and there was none to save her.

28. If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found ; 29. then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her ; he may not put her away all his days.

Law of the more advanced Semitic nations, just as we have seen in the Code of Hammurabi parallels to the Civil Legislation in Exodus ; see ***Exodus***, p. 290.

28–29. A Virgin Not Betrothed

The man must pay the " bride-price " and marry her, without right of divorce.

אֶל־שַׁעַר ׀ הָעִיר הַהִוא וּסְקַלְתֶּם אֹתָם בָּאֲבָנִים וָמֵתוּ אֶת־
הַנַּעֲרָ עַל־דְּבַר אֲשֶׁר לֹא־צָעֲקָה בָעִיר וְאֶת־הָאִישׁ עַל־
דְּבַר אֲשֶׁר־עִנָּה אֶת־אֵשֶׁת רֵעֵהוּ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃
כה ס וְאִם־בַּשָּׂדֶה יִמְצָא הָאִישׁ אֶת־הַנַּעֲרָ הַמְאֹרָשָׂה
וְהֶחֱזִיק־בָּהּ הָאִישׁ וְשָׁכַב עִמָּהּ וּמֵת הָאִישׁ אֲשֶׁר־שָׁכַב
26 עִמָּהּ לְבַדּוֹ׃ וְלַנַּעֲרָ לֹא־תַעֲשֶׂה דָבָר אֵין לַנַּעֲרָ חֵטְא מָוֶת
כִּי כַּאֲשֶׁר יָקוּם אִישׁ עַל־רֵעֵהוּ וּרְצָחַתּוֹ נֶפֶשׁ כֵּן הַדָּבָר
27 הַזֶּה׃ כִּי בַשָּׂדֶה מְצָאָהּ צָעֲקָה הַנַּעֲרָ הַמְאֹרָשָׂה וְאֵין
28 מוֹשִׁיעַ לָהּ׃ ס כִּי־יִמְצָא אִישׁ נַעֲרָ בְתוּלָה אֲשֶׁר לֹא־
29 אֹרָשָׂה וּתְפָשָׂהּ וְשָׁכַב עִמָּהּ וְנִמְצָאוּ׃ וְנָתַן הָאִישׁ הַשֹּׁכֵב
עִמָּהּ לַאֲבִי הַנַּעֲרָ חֲמִשִּׁים כֶּסֶף וְלוֹ־תִהְיֶה לְאִשָּׁה תַּחַת
אֲשֶׁר עִנָּהּ לֹא־יוּכַל שַׁלְּחָהּ כָּל־יָמָיו׃ ס

ה ק v. 25. 26. 27. 28. 29.

Sanhedrin, a man would never have been executed by it." A few lines before it is stated, "A Sanhedrin that executes a person once in seven years is called destructive." R. Eleazar ben Azaryah says, "Once in seventy years."

23–27. A Betrothed Virgin

25. *force her.* Better, *take hold of her* (AJ).

26. *no sin.* Where there is compulsion, *force majeure*, there is no sin, or any of the legal consequences of sin.

27. *cried.* The woman is given the benefit of the doubt (Rashbam, Sforno). A similar provision, with similar phrasing, is found in the newly-discovered Hittite Law, going back to the year 1350 B.C.E. It seems, therefore, that in the laws concerning rape, we have the Common

CHAPTER XXIII

23 1. A man shall not take his father's wife, and shall not uncover his father's skirt.

2. He that is wounded in the stones, or hath his privy member cut off, shall not enter into the assembly of the LORD.

3. A bastard shall not enter into the assembly of the LORD; even to the tenth generation shall none of his enter into the assembly of the LORD.

4. An Ammonite or a Moabite shall not enter into the assembly of the LORD; even to the tenth generation shall none belonging to them enter into the assembly of the LORD for ever: 5. because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor from Pethor of Mesopotamia, to curse thee. 6. Nevertheless the LORD

But the females could, after proselytisation, marry male Israelites; *e.g.* Ruth, who was a Moabitess, entered the Jewish fold and became the ancestress of King David.

According to the Rabbis this prohibition in regard to the admission of Ammon, Moab, Edom and Egypt into the community ceased with Assyrian conquest, which drove the inhabitants from their original homes and led to a commingling of tribes and races.

5. *with bread.* In Deut. II, 29, the Moabites *sold* the bread and water to the Israelites. As for the Ammonites, there is no record of their willingness to do even as much for them.

they hired. In the Heb. the singular is used, because Moab alone hired Balaam against Israel; Num. XXII, 5.

Cap. XXIII. כג

כג א לֹא־יִקַּח אִישׁ אֶת־אֵשֶׁת אָבִיו וְלֹא יְגַלֶּה כְּנַף אָבִיו: ס
2 לֹא־יָבֹא פְצוּעַ־דַּכָּה וּכְרוּת שָׁפְכָה בִּקְהַל יְהוָה: ס
3 לֹא־יָבֹא מַמְזֵר בִּקְהַל יְהוָה גַּם דּוֹר עֲשִׂירִי לֹא־יָבֹא לוֹ
4 בִּקְהַל יְהוָה: ס לֹא־יָבֹא עַמּוֹנִי וּמוֹאָבִי בִּקְהַל
יְהוָה גַּם דּוֹר עֲשִׂירִי לֹא־יָבֹא לָהֶם בִּקְהַל יְהוָה עַד־
ה עוֹלָם: עַל־דְּבַר אֲשֶׁר לֹא־קִדְּמוּ אֶתְכֶם בַּלֶּחֶם וּבַמָּיִם
בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם וַאֲשֶׁר שָׂכַר עָלֶיךָ אֶת־בִּלְעָם
ו בֶּן־בְּעוֹר מִפְּתוֹר אֲרַם נַהֲרַיִם לְקַלְלֶךָּ: וְלֹא־אָבָה יְהוָה

Chapter XXIII

1. Prohibition of Marriage with Stepmother

This law was aimed at the ancient heathen custom of inheriting women in the same way as other possessions of the deceased.

1. *his father's skirt.* Or, "his father's bed-cover"; a euphemism for marital relation; see Ruth III, 9.

2–9. Classes Excluded From Congregation

2. *enter into the assembly of the* Lord. Be counted as belonging to the community. He shall not therefore be permitted to marry an Israelite woman. The first to be excluded are the self-mutilated or unsexed in the service of some heathen cult. Isa. LVI, 3f speaks of men whose mutilation was not voluntary.

3. *bastard.* Heb. ממזר. This does *not* mean a child born out of wedlock, but the child of an adulterous or an incestuous marriage (*i.e.* one with the forbidden degrees of kinship as laid down in Lev. XVIII and XX).

tenth generation. i.e. never. The numeral "ten" here denotes, an indefinitely large number; cf. Gen. XXXI, 7.

4. *Ammonite or Moabite.* From the use of the masculine and not the feminine, the Talmud deduces that it is only the male Ammonite and the male Moabite that are excluded.

thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. 7. Thou shalt not seek their peace nor their prosperity all thy days for ever.*iv

8. Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. 9. The children of the third generation that are born unto them shall enter into the assembly of the LORD.

10. When thou goest forth in camp against thine enemies, then thou shalt keep thee from every evil thing. 11. If there be among you any man, that is not clean by reason of that which chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: 12. but it shall be, when evening cometh on, he shall bathe himself in water: and when the sun is down, he shall come within the camp. 13. Thou shalt have a place also without the camp, whither thou shalt go forth abroad: 14. and thou

Presence, and must therefore be a place of purity. There is a far closer link than is commonly supposed between outward and inward cleanliness. Uncleanliness leads to ungodliness. Morals, religion, and even the elementary rules of sanitation, were absent in ancient camps. It was to be otherwise in Israel.

11. *chanceth him by night.* See Lev. xv, 16.

13. *a place.* "A prepared place" (Targum). Sanitation is of vital importance in a camp. In this respect also, the Mosaic Law is thousands of years in advance of its age.

אֱלֹהֶיךָ לִשְׁמַע אֶל־בִּלְעָם וַיַּהֲפֹךְ יְהוָה אֱלֹהֶיךָ לְךָ אֶת־
7 הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ יְהוָה אֱלֹהֶיךָ: לֹא־תִדְרֹשׁ
8 שְׁלֹמָם וְטֹבָתָם כָּל־יָמֶיךָ לְעוֹלָם: ס לֹא־תְתַעֵב רביעי
אֲדֹמִי כִּי אָחִיךָ הוּא לֹא־תְתַעֵב מִצְרִי כִּי־גֵר הָיִיתָ
9 בְּאַרְצוֹ: בָּנִים אֲשֶׁר־יִוָּלְדוּ לָהֶם דור שְׁלִישִׁי יָבֹא לָהֶם
י בִּקְהַל יְהוָה: ס כִּי־תֵצֵא מַחֲנֶה עַל־אֹיְבֶיךָ וְנִשְׁמַרְתָּ
11 מִכֹּל דָּבָר רָע: כִּי־יִהְיֶה בְךָ אִישׁ אֲשֶׁר לֹא־יִהְיֶה
טָהוֹר מִקְרֵה־לָיְלָה וְיָצָא אֶל־מִחוּץ לַמַּחֲנֶה לֹא יָבֹא
12 אֶל־תּוֹךְ הַמַּחֲנֶה: וְהָיָה לִפְנוֹת־עֶרֶב יִרְחַץ בַּמָּיִם
13 וּכְבֹא הַשֶּׁמֶשׁ יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה: וְיָד תִּהְיֶה לְךָ
14 מִחוּץ לַמַּחֲנֶה וְיָצָאתָ שָׁמָּה חוּץ: וְיָתֵד תִּהְיֶה לְךָ עַל־

6. *turned the curse.* See Num. XXIII, 11, 25 and XXIV, 10.

7. *not seek their peace. i.e.* thou shall not invite them to be on terms of amity with thee, as a punishment for their inhuman treatment of Israel. "Not hatred, but indifference, is commanded here" (Oettli).

8. *thy brother.* Thy blood-brother, therefore must not be placed under a ban of exclusion.

an Egyptian. The oppression of the Egyptians was the act of the Pharaohs rather than the will of the people. Israel had found a home in Egypt, and the Israelites were "guests" (גרים) in that land. For this the Egyptians must be remembered with gratitude. National gratitude is as rare as national self-criticism: Israel is the classical example of both.

stranger. Heb. גר; here in the meaning of "guest."

e) XXIII, 10–25. **MISCELLANEOUS LAWS**—A SECOND GROUP

10–15. HOLINESS OF THE CAMP

10. *every evil thing.* This refers to both personal and moral pollution. The camp was hallowed by the Divine

shalt have a paddle among thy weapons; and it shall be, when thou sittest down abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: 15. for the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

16. Thou shalt not deliver unto his master a servant which is escaped from his master unto thee: 17. he shall dwell with thee, in the midst of thee, in the place which he shall choose within one of thy gates, where it liketh him best: thou shalt not oppress him.

crucifixion, being thrown to the wild beasts in the arena—were inflicted on the slave for slight misdoings. Even the Stoics debated whether in a shipwreck one should sacrifice a valuable horse to save a slave. The Romans could not understand the humane treatment which the Judeans extended to their slaves. During the Hadrianic persecutions, one of the grave counts against Rabbi Eleazar ben Perata was that he had set free his slaves.

16. *a servant.* A fleeing non-Israelitish slave, seeking refuge in Palestine from the harsh treatment of an unjust master, Jew or non-Jew, outside Palestine.

17. *with thee.* He was not only free, but was to be protected and helped to earn his livelihood and lead a useful life.

within one of thy gates. In any city of Israel, in any part of the land.

not oppress him. Better, *not vex him*, by words; this forbids wounding his feelings by speaking mockingly of his past or his race; see on Lev. XIX, 33.

אַוְנֶךָ וְהָיָה בְשִׁבְתְּךָ חוּץ וְחָפַרְתָּה בָּהּ וְשַׁבְתָּ וְכִסִּיתָ
טו אֶת־צֵאתֶךָ: כִּי יְהוָה אֱלֹהֶיךָ מִתְהַלֵּךְ ׀ בְּקֶרֶב מַחֲנֶךָ
לְהַצִּילְךָ וְלָתֵת אֹיְבֶיךָ לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קָדוֹשׁ וְלֹא־
16 יִרְאֶה בְךָ עֶרְוַת דָּבָר וְשָׁב מֵאַחֲרֶיךָ: ס לֹא
תַסְגִּיר עֶבֶד אֶל־אֲדֹנָיו אֲשֶׁר־יִנָּצֵל אֵלֶיךָ מֵעִם אֲדֹנָיו:
17 עִמְּךָ יֵשֵׁב בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר בְּאַחַד שְׁעָרֶיךָ

15. *unclean thing.* lit. "nakedness of anything"; *i.e.* anything that one would be ashamed of.

turn away from thee. The camp must be "holy," otherwise there is no place in it for God.

16–17. Fugitive Slaves

The number of slaves was comparatively small in Israel; and the slave-trade could not have been extensive, since no slave-markets are mentioned in Scripture. Slaves had human rights in Jewish law, and were generally well-treated. In all Jewish history, there is no record of a servile insurrection, nor of runaway slaves. In the latter case, he was not to be restored to his master. "What an honourable contrast to the law of Hammurabi, which condemned to death anyone who sheltered a runaway slave!" (McFadyen). Among the Greeks and Romans the runaway bondman was, on recapture, branded with a red-hot iron. Readers of *Uncle Tom's Cabin* will remember that, as late as the middle of the last century, fugitive slaves were tracked and pursued by blood-hounds. In this Mosaic law, however, we have the same legislation which is the peculiar boast of England to have introduced into the modern world:

> "Slaves cannot breathe in England . . . .
> They touch our country, and their shackles fall"
> (Cowper).

On the position of the slave in Greece and Rome, see *Leviticus* p. 284. Among the Greeks, slave-hunting was a not unfamiliar sport among them. As to Rome, Seneca records that the most gruesome punishments—torture,

18. There shall be no harlot of the daughters of Israel, neither shall there be a sodomite of the sons of Israel. 19. Thou shalt not bring the hire of a harlot, or the wages of a dog, into the house of the LORD thy God for any vow: for even both of these are an abomination unto the LORD thy God.

20. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: 21. unto a foreigner thou mayest lend upon usury;

absolutely indispensable that no more was to be required of him than the actual amount that had been lent." (H. Adler).

21. *unto a foreigner thou mayest lend upon usury.* In contrast to the גר, the *resident* alien, the נכרי, "foreigner," is only temporarily in the land of Israel. He was usually a merchant in transit through Palestine. "The caravan trade was very extensive, and the foreign trader enjoyed ample protection in the customs and laws of the land. The uninterrupted course of trade and absence of complaints relative to acts of violence against caravans, speak plainly in favour of this fact. Some differentiation between the Israelite and foreigner was inevitable. The foreigner could not very well be expected, in a year which the Israelites celebrated as a Release Year, to remit the debt of his Israelitish debtor. Nor could he be expected to lend money to his Israelitish customer without taking interest. If an equal basis for trading between Israelites and foreigners was to be established, it could be attained only in this way: that the restrictions of the Release Year and the law of interest that were not binding on the foreigner *a priori* were also void for the Israelite, in so far as trade with foreigners was concerned" (Guttmann).

This permission to exact interest from a foreigner applied only to sums borrowed for mercantile purposes. When

18 בַּטּוֹב לֹו לֹא תוֹנֶנּוּ׃ ס לֹא־תִהְיֶה קְדֵשָׁה מִבְּנוֹת
19 יִשְׂרָאֵל וְלֹא־יִהְיֶה קָדֵשׁ מִבְּנֵי יִשְׂרָאֵל׃ לֹא־תָבִיא אֶתְנַן
זוֹנָה וּמְחִיר כֶּלֶב בֵּית יְהוָה אֱלֹהֶיךָ לְכָל־נֶדֶר כִּי תּוֹעֲבַת
כ יְהוָה אֱלֹהֶיךָ גַּם־שְׁנֵיהֶם׃ ס לֹא־תַשִּׁיךְ לְאָחִיךָ
21 נֶשֶׁךְ כֶּסֶף נֶשֶׁךְ אֹכֶל נֶשֶׁךְ כָּל־דָּבָר אֲשֶׁר יִשָּׁךְ׃ לַנָּכְרִי

18–19. Immorality

18. *harlot.* In Canaanite cults, there were males and females who committed acts of immorality as part of the idolatrous worship.

19. *hire of a harlot.* A departure from the RV. The profits, either in money or kind, earned in an infamous way must not be brought to the Sanctuary in fulfilment of a vow or for any other religious purpose.

a dog. The Semitic term for a male person who practised immoral conduct as a religious rite. The Rabbis, however, took the phrase in its literal sense, as anything obtained in exchange of a dog.

abomination. We dishonour God with gifts secured by unrighteous and impure means.

20–21. INTEREST

Israel is a brotherhood whose sons are linked together by kindly feeling. Hence, an Israelite must lend money to a necessitous brother without expectation of any profit whatsoever. It is otherwise in the case of the alien merchant, who requires money not to relieve his poverty but as a business investment; see on Exod. xxii, 24 and Lev. xxv, 36, 37.

20. *not lend upon usury.* lit. "not exact interest," moderate or excessive. In Old English *usury* means "interest."

"One of the great duties of charity is here prescribed—to assist persons in reduced circumstances with timely loans, so that they may be enabled to maintain themselves by their own industry, without resorting to the degrading necessity of accepting alms. If the poor man was to derive any real assistance from the loan granted him, it was

but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou puttest thine hand unto, in the land whither thou goest in to possess it.

22. When thou shalt vow a vow unto the LORD thy God, thou shalt not be slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. 23. But if thou shalt forbear to vow, it shall be no sin in thee. 24. That which is gone out of thy lips thou shalt observe and do; according as thou hast vowed unto the LORD thy God, a freewill offering, which thou has promised with thy mouth.*v

Jewish money-lenders. "No amount of money given in charity, nothing but the abandonment of this hateful trade, can atone for this great sin against God, Israel and Humanity" (H. Adler).

not lend. Rabbinic law forbids the Jewish lender to demand interest from Jew and non-Jew alike, and forbids the Jewish borrower from a Jew to pay it.

22–24. Vows

22. *not be slack to pay it.* The sacred and binding character of the vow is given in Num. xxx, 3.

No one is under any obligation to make a vow. It is a purely voluntary act; but once made, it must be faithfully fulfilled. Ecclesiastes (v, 4) says, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." See VOWS AND VOWING IN THE LIGHT OF JUDAISM, *Numbers*, p. 310.

24. *that which is gone out of thy lips thou shalt observe.* "You must be careful to perform any promise you have made" (Moffatt). A much-needed warning as to the sacred duty of keeping one's word; see *Leviticus*, p. 195.

תַּשִּׁיךְ וְלְאָחִיךָ לֹא תַשִּׁיךְ לְמַעַן יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל
מִשְׁלַח יָדֶךָ עַל־הָאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ׃
22 ס כִּי־תִדֹּר נֶדֶר לַיהוָה אֱלֹהֶיךָ לֹא תְאַחֵר לְשַׁלְּמוֹ כִּי־
23 דָרֹשׁ יִדְרְשֶׁנּוּ יְהוָה אֱלֹהֶיךָ מֵעִמָּךְ וְהָיָה בְךָ חֵטְא׃ וְכִי
24 תֶחְדַּל לִנְדֹּר לֹא־יִהְיֶה בְךָ חֵטְא׃ מוֹצָא שְׂפָתֶיךָ תִּשְׁמֹר
וְעָשִׂיתָ כַּאֲשֶׁר נָדַרְתָּ לַיהוָה אֱלֹהֶיךָ נְדָבָה אֲשֶׁר דִּבַּרְתָּ

the Gentile needed the money for his subsistence, there was no longer any difference between Israelite and foreigner. "And if thy brother be waxen poor, and his hand fail with thee, then thou shalt uphold him; yea, *though he be a stranger or a sojourner;* that he may live with thee. Take thou no usury of him or increase; but fear thy God" (Lev. xxv, 35, 36). The Talmud maintains the interest prohibition throughout, even in regard to foreigners; and nowhere do we find stronger condemnation of the usurer than in Rabbinical literature. The Rabbis teach that the testimony of a usurer must not be accepted in a court of justice. He is classed in the same category with thieves and professional gamblers. These noble sentiments in regard to usury only deepen the moral tragedy of the Jew in the Middle Ages. Debarred from normal means of livelihood, money dealings were forced upon him throughout Christian Europe. "If we prohibit the Jews from following trades and other civil occupations, we compel them to become usurers," said Martin Luther. When on the eve of the French Revolution, the National Assembly hesitated in emancipating the Jews because of the charge of usury, a noted delegate, the Abbé Gregoire, pleaded; "O nations, if you record the past faults of the Jews, let it be to deplore your own work." However, if much may be brought forward in extenuation of the past, nothing can be said in defence of contemporary

25. When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

26. When thou comest into thy neighbour's standing corn, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAPTER XXIV

24 1. When a man taketh a wife, and marrieth her, then it shall be, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house. 2. And when she is departed out of his house, she may go and be another man's wife. 3. And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand and send her out of his house; or if the latter husband die, which took her to be his wife;

1. *some unseemly thing.* Heb. ערות דבר. The School of Shammai translated these words by "a thing of *indecency*," and maintained that divorce could only be allowed if the wife was guilty of unchastity; whereas the School of Hillel rendered them by, "indecency *in anything*," implying that a wife may be divorced also for reasons other than unchastity.

bill of divorcement. lit. "a writing of cutting off," a certificate of total separation from her with whom he had hitherto lived "as one flesh" (Gen. II, 24). The later name for the document was גט. Divorce was no longer to be at

כה בְּפִיךָ׃ ס כִּי תָבֹא בְּכֶרֶם רֵעֶךָ וְאָכַלְתָּ עֲנָבִים זמישי
26 כְּנַפְשְׁךָ שָׂבְעֶךָ וְאֶל־כֶּלְיְךָ לֹא־תִתֵּן׃ ס כִּי תָבֹא
בְּקָמַת רֵעֶךָ וְקָטַפְתָּ מִלְתֹּת בְּיָדֶךָ וְחֶרְמֵשׁ לֹא תָנִיף
עַל קָמַת רֵעֶךָ׃ ס

Cap. XXIV. כד

כד א כִּי־יִקַּח אִישׁ אִשָּׁה וּבְעָלָהּ וְהָיָה אִם־לֹא תִמְצָא־חֵן
בְּעֵינָיו כִּי־מָצָא בָהּ עֶרְוַת דָּבָר וְכָתַב לָהּ סֵפֶר כְּרִיתֻת
2 וְנָתַן בְּיָדָהּ וְשִׁלְּחָהּ מִבֵּיתוֹ׃ וְיָצְאָה מִבֵּיתוֹ וְהָלְכָה וְהָיְתָה
3 לְאִישׁ־אַחֵר׃ וּשְׂנֵאָהּ הָאִישׁ הָאַחֲרוֹן וְכָתַב לָהּ סֵפֶר כְּרִיתֻת
וְנָתַן בְּיָדָהּ וְשִׁלְּחָהּ מִבֵּיתוֹ אוֹ כִּי יָמוּת הָאִישׁ הָאַחֲרוֹן אֲשֶׁר־

25–26. In a Neighbour's Field and Vineyard

25. *at thine own pleasure.* The passer-by may pick and eat as much as his appetite demands, but no more. The Rabbis limit this privilege to the labourer who is engaged in gathering in the grapes.

vessel. The bag or wallet into which field or garden produce was put. Hunger, not greed, may be satisfied. Kindness must not be abused.

Chapter XXIV

f) 1-4. DIVORCE

What we have here is no law instituting or commanding divorce. This institution is taken for granted, as in Lev. xxi, 7 and Num. xxx, 10. We are merely given one regulation in regard to it; *viz.*, that a man who has divorced his wife may not remarry her, if her second husband divorced her or died. See Additional Note, Marriage and Divorce in Judaism.

4. her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.*vi

5. When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business: he shall be free at home one year, and shall cheer his wife which he hath taken. 6. No man shall take the mill or the upper millstone to pledge: for he taketh a man's life to pledge.

g) XXIV, 5-XXV, 4. LAWS OF EQUITY AND HUMANITY

5. EXEMPTION FROM WAR

Another instance of the universality of these laws of mercy—their penetrative sympathy, and their superhuman impartiality, courtesy and consideration (Welch).

5. *charged with any business.* There shall not be laid upon him any public duties and responsibilities.

free at home. Or, " free for his own household."

cheer. lit. " make to rejoice."

6. MILLSTONE NOT TO BE TAKEN IN PLEDGE

The mill consisted of two circular stones, one above the other. The removal of one would make the other useless, and would deprive the family of its daily supply of bread.

6. *a man's life.* To deprive a man of any tools indispensable for his livelihood is equivalent to depriving him of his life. This was also forbidden among the Greeks and Romans, and in the ancient Common Law of England.

4 לְקָחָהּ לוֹ לְאִשָּׁה׃ לֹא־יוּכַל בַּעְלָהּ הָרִאשׁוֹן אֲשֶׁר־שִׁלְּחָהּ
לָשׁוּב לְקַחְתָּהּ לִהְיוֹת לוֹ לְאִשָּׁה אַחֲרֵי אֲשֶׁר הֻטְמָּאָה
כִּי־תוֹעֵבָה הִוא לִפְנֵי יְהוָה וְלֹא תַחֲטִיא אֶת־הָאָרֶץ אֲשֶׁר
שני ה יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה׃ ס כִּי־יִקַּח אִישׁ אִשָּׁה
חֲדָשָׁה לֹא יֵצֵא בַּצָּבָא וְלֹא־יַעֲבַר עָלָיו לְכָל־דָּבָר נָקִי
יִהְיֶה לְבֵיתוֹ שָׁנָה אֶחָת וְשִׂמַּח אֶת־אִשְׁתּוֹ אֲשֶׁר־לָקָח׃
6 7 לֹא־יַחֲבֹל רֵחַיִם וָרָכֶב כִּי־נֶפֶשׁ הוּא חֹבֵל׃ ס כִּי

the arbitrary will and pleasure of the husband and by mere word of mouth, but upon reason given and by means of a formal document which demanded the intervention of a public authority, later a Beth-din, or a religious Teacher possessing full Rabbinical status. The Mosaic Law looks upon the marriage bond as holy in the sight of God and man; but, whilst it is inviolable, it is not indissoluble.

4. *defiled.* To her former husband only, by her marriage with another man. The strong expression *defiled* is used in order to condemn the easy passage of a woman between one man and another, which must always entail some degradation of the wifely ideal, and might lead to virtual adultery though the *formality* of the law would be observed (Nachmanides, Sforno). "Woman is a moral personality and not a *thing*, that a man may hand over to another, and then take back again at pleasure" (Koenig). The Koran permits remarriage twice unconditionally, but a third time only if, after the divorce, the woman *had* been the wife of another man. David remarried Michal (II Sam. III, 14), but she was taken from him, and not divorced by him.

cause the land to sin. Immorality defiles the land.

7. If a man be found stealing any of his brethren of the children of Israel, and he deal with him as a slave, or sell him ; then that thief shall die : so shalt thou put away the evil from the midst of thee.

8. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you : as I commanded them, so ye shall observe to do. 9. Remember what the LORD thy God did unto Miriam, by the way as ye came forth out of Egypt.

10. When thou dost lend thy neighbour any manner of loan, thou shalt not go into his house to fetch his pledge. 11. Thou shalt stand without,

10–13. Taking and Restoring A Pledge

As usury was forbidden in Israel, and there were elaborate precautions against excessive indebtedness, there were fewer possibilities of oppression in connection with debt than elsewhere. It was permitted to give pledges, but in the taking of these, the creditor must spare the debtor's feelings. He may not insolently invade the debtor's house, and select as a pledge any article that he deems fit. The dignity, as well as the need, of the poor man must be respected. " Even finer than the humanitarianism of these laws is their noble respect for human personality. Deuteronomy strikes the note of what is finest in Hebrew ethics and one of its great contributions to the world. Perhaps it is seen most finely, because most simply, in the direction, *When thou dost lend thy neighbour any manner of loan, thou shalt not go into his house to fetch the pledge.* For every Israelite, however poor, has the right to invite into

יִמְצָא אִישׁ גֹּנֵב נֶפֶשׁ מֵאֶחָיו מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמֶּר־בּוֹ
8 וּמְכָרוֹ וּמֵת הַגַּנָּב הַהוּא וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ: ס הִשָּׁמֶר
בְּנֶגַע־הַצָּרַעַת לִשְׁמֹר מְאֹד וְלַעֲשׂוֹת כְּכֹל אֲשֶׁר־יורוּ אֶתְכֶם
9 הַכֹּהֲנִים הַלְוִיִּם כַּאֲשֶׁר צִוִּיתִם תִּשְׁמְרוּ לַעֲשׂוֹת: זָכוֹר אֵת
אֲשֶׁר־עָשָׂה יְהוָה אֱלֹהֶיךָ לְמִרְיָם בַּדֶּרֶךְ בְּצֵאתְכֶם
י מִמִּצְרָיִם: ס כִּי־תַשֶּׁה בְרֵעֲךָ מַשַּׁאת מְאוּמָה לֹא־תָבֹא
11 אֶל־בֵּיתוֹ לַעֲבט עֲבֹטוֹ: בַּחוּץ תַּעֲמֹד וְהָאִישׁ אֲשֶׁר אַתָּה
12 נֹשֶׁה בּוֹ יוֹצִיא אֵלֶיךָ אֶת־הָעֲבוֹט הַחוּצָה: וְאִם־אִישׁ עָנִי

7. Man-stealing

A repetition, with expansion, of the law in Exod. xxi, 16; see *Exodus*, p. 244.

7. *deal with him as a slave.* Or, "as a chattel"; the same phrase is used in xxi, 14.

shall die. The Code of Hammurabi decrees death for stealing a slave, the interest being not in human but in property rights.

8-9. Leprosy

8. *take heed.* The laws of leprosy are to be rigorously followed. These are laid down in Lev. xiii and xiv. "Even though the leper be a king like Uzziah, they must not honour him (by exempting him from the prescribed restrictions), but must shut him out from the camp in isolation" (Rashbam).

9. *Miriam.* Prophetess and sister of Moses though she was, when smitten with leprosy, she was yet separated from the camp seven days; Num, xii, 14f.

and the man to whom thou dost lend shall bring forth the pledge without unto thee. 12. And if he be a poor man, thou shalt not sleep with his pledge: 13. thou shalt surely restore to him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.*vii

14. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: 15. in his day thou shalt give him his hire, neither shall the sun go down upon it: for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

14–15. Treatment of Workmen

The workman is not to be wronged by being kept waiting for his wage. It must be punctually paid him the day he earns it; Lev. XIX, 13.

14. *or of thy strangers.* One and the same law must protect the Israelite and the non-Israelite worker.

15. *in his day.* He must receive the wages *on the same* day; *i.e.* as soon as his day's work is over; Lev. XIX, 13, "the wages of a hired servant shall not abide with thee all night until the morning."

upon it. The sun must not go down whilst the wages are still unpaid.

setteth his heart upon it. Because he needs it to buy food for his family in the evening. Rashi translates the Heb. words, "for it he risks his life" in his work.

lest he cry. Cf. the end of *v.* 13.

13 הוֹא לֹא תִשְׁכַּב בַּעֲבֹטוֹ׃ הָשֵׁב תָּשִׁיב לוֹ אֶת־הֲעֲבוֹט
כְּבוֹא הַשֶּׁמֶשׁ וְשָׁכַב בְּשַׂלְמָתוֹ וּבֵרֲכֶךָּ וּלְךָ תִּהְיֶה צְדָקָה
שביעי 14 לִפְנֵי יְהוָה אֱלֹהֶיךָ׃ ס לֹא־תַעֲשֹׁק שָׂכִיר עָנִי וְאֶבְיוֹן
מן מֵאַחֶיךָ אוֹ מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ בִּשְׁעָרֶיךָ׃ בְּיוֹמוֹ תִתֵּן
שְׂכָרוֹ וְלֹא־תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עָנִי הוּא וְאֵלָיו הוּא נֹשֵׂא
אֶת־נַפְשׁוֹ וְלֹא־יִקְרָא עָלֶיךָ אֶל־יְהוָה וְהָיָה בְךָ חֵטְא׃ ס

or to exclude from the four walls of the cabin he calls his home" (Welch).

11. *thou shalt stand without.* Unless he invites thee to enter. Just because he requires our help, we are to remember how it deteriorates the poor to be dealt with in an unceremonious, tactless way, even by the benevolent (Harper).

13. *sleep in his garment.* If the debtor be a poor man he would probably give as security some necessary article of clothing, such as the *simlah*, worn for protection against wind and rain, and used as a covering during sleep. In Palestine the nights are mostly cold, and the poor man has no covering save his clothes. Hence the command that the creditor return such garment at nightfall, and not heartlessly deprive him of what is an essential of everyday life. Such heartlessness was peculiarly offensive to Israelite feeling; Amos II, 8, *Genesis*, p. 500.

and bless thee. A generous treatment of the poor will call forth their blessing.

it shall be righteousness. An act of kindness such as this, is an act of צדקה in its double sense of "charity" and "righteous living."

The spirit of the above law is in absolute contrast to the Greek and Roman attitude towards the poor; See p. 258.

16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17. Thou shalt not wrest the judgement of the stranger, nor of the fatherless; nor take the widow's raiment to pledge: 18. but thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19. When thou reapest thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

system of jurisprudence in any country at any period is marked by such humanity in respect to the unfortunate" (Houghton). The stranger, fatherless, and widow should be treated with a generous perception of the peculiar difficulties of their lot. Care for them is characteristic of Jewish civilisation generally, whether in ancient, medieval or modern times.

18. *thou shalt remember.* See XV, 15.

therefore. As God was kind to the Israelites in the hour of need, so let them in their turn be kind to those in need.

19–23. GENEROSITY TO THE LANDLESS

19. *forgot a sheaf.* The name for such a sheaf was *shikchah.* As this commandment could not be *consciously* observed, Rabbi Zadok grieved over the fact that he had never carried out this mitzvah. When at last he forgot some sheaves on his fields, he rejoiced, and made a festival for himself and his household.

16 לֹא־יוּמְתוּ אָבוֹת עַל־בָּנִים וּבָנִים לֹא־יוּמְתוּ עַל־אָבוֹת אִישׁ
17 בְּחֶטְאוֹ יוּמָתוּ׃ ס לֹא תַטֶּה מִשְׁפַּט גֵּר יָתוֹם וְלֹא תַחֲבֹל
18 בֶּגֶד אַלְמָנָה׃ וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וַיִּפְדְּךָ יְהוָה
אֱלֹהֶיךָ מִשָּׁם עַל־כֵּן אָנֹכִי מְצַוְּךָ לַעֲשׂוֹת אֶת־הַדָּבָר הַזֶּה׃
19 ס כִּי תִקְצֹר קְצִירְךָ בְשָׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בַּשָּׂדֶה לֹא־
תָשׁוּב לְקַחְתּוֹ לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה יִהְיֶה לְמַעַן יְבָרֶכְךָ

16. Individual Responsibility

In ancient times, the family of a criminal often suffered supreme punishment with him.

Though the family is a moral unity, and the ethical solidarity of the nation is never to be lost sight of, no judge or tribunal must assume the power of putting the parents to death for a sin committed by the children, nor of putting the children to death for a sin committed by the parents. Ezekiel strikingly emphasised this fundamental teaching: "The soul that sinneth, *it* shall die; the son shall not bear the iniquity of the father with him, neither shall the father bear the iniquity of the son with him" (xviii, 4, 20).

16. *for the fathers.* Or, "in addition to the fathers" (Koenig). In II Kings xiv, 6, Amaziah king of Judah slays "his servants who had slain the king his father. But the children of the murderers he put not to death," in obedience to this law of Deuteronomy. Some explain the prohibition to mean the fathers shall not be permitted to die *instead* of the children, nor shall the children be permitted to die *instead* of the fathers. This was actually the case in Babylonian Law. If, through faulty construction, a house collapsed and a child was killed, then it was not the jerry-builder, but the *child* of the jerry-builder, that was put to death; see "Son for son, and daughter for daughter, in Code Hammurabi," *Exodus*, p. 289.

17–18. Injustice to the Stranger, Orphan and Widow

"It is astonishing to find how many of the laws—especially in the great-hearted Book of Deuteronomy—are expressly designed to protect the interests of the impoverished and defenceless members of society" (McFadyen). "No other

20. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. 21. When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee: it shall be for the stranger, for the fatherless, and for the widow. 22. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAPTER XXV

25 1. If there be a controversy between men, and they come unto judgement, and the judges judge them; then they shall justify the righteous, and condemn the wicked; 2. and it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his wickedness,

2. *be worthy to be beaten.* lit. "son of smiting"; *i.e.* one on whom smiting should be inflicted. No stripes were to be inflicted before or during the investigation; and the application of torture to extort confession from a criminal (or evidence from witnesses) was unknown in Israel. Only *after* he was found guilty, was the punishment to take place.

judge . . . before his face. In his presence, as a precaution against indiscriminate or unlimited flogging.

by number. The literal meaning is, the number is to be proportionate to his wickedness (Ibn Ezra, Mendelssohn, and all moderns). The Traditional explanation combines the last Heb. word of *v.* 2 with the first word of *v.* 3, and deduces therefrom that the 39 stripes are to be carefully counted, and the number inflicted to be in accordance with the physical strength of the offender.

כ יְהוָה אֱלֹהֶיךָ בְּכָל מַעֲשֵׂה יָדֶךָ׃ ס כִּי תַחְבֹּט זֵיתְךָ לֹא
21 תְפָאֵר אַחֲרֶיךָ לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה יִהְיֶה׃ כִּי תִבְצֹר
כַּרְמְךָ לֹא תְעוֹלֵל אַחֲרֶיךָ לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה יִהְיֶה׃
22 וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרָיִם עַל־כֵּן אָנֹכִי מְצַוְּךָ
לַעֲשׂוֹת אֶת־הַדָּבָר הַזֶּה׃ ס

Cap. XXV. כה

כה א כִּי־יִהְיֶה רִיב בֵּין אֲנָשִׁים וְנִגְּשׁוּ אֶל־הַמִּשְׁפָּט וּשְׁפָטוּם
2 וְהִצְדִּיקוּ אֶת־הַצַּדִּיק וְהִרְשִׁיעוּ אֶת־הָרָשָׁע׃ וְהָיָה אִם־
בִּן הַכּוֹת הָרָשָׁע וְהִפִּילוֹ הַשֹּׁפֵט וְהִכָּהוּ לְפָנָיו כְּדֵי רִשְׁעָתוֹ

20. *olive tree.* The Rabbis declared that the law of leaving the corner of the field unreaped (Lev. XIX, 9) so that the poor might come and take it, applied also to trees. " In gathering olives, the fruit is brought to the ground either by shaking the boughs or beating them with a long palm branch. At the present time, the trees are beaten on a certain day announced by a crier, after which the poor are allowed to glean what is left. Gleaning is a beautiful and kindly custom still surviving to some extent in Palestine, but fast disappearing before the introduction of modern methods of harvesting " (Dummelow).

Chapter XXV

1–3. Against Excessive Punishment

In ancient societies, that had no system of imprisonment for lighter crimes, corporal punishment was of necessity much more frequent than in modern times. There was, therefore, great need for regulating it, if its possible barbarities were to be prevented.

1. *controversy.* Litigation.

justify the righteous. Acquit the innocent.

by number. 3. Forty stripes he may give him, he shall not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4. Thou shalt not muzzle the ox when he treadeth out the corn.

ago to have read that one of the richest Italian real-estate owners, at the grape-harvest, fastened iron muzzles to his miserable, fever-stricken workmen, so that it might not occur to these poor peasants, working for starvation wages under the glowing sun of Southern Italy, to satiate their burning thirst and their gnawing hunger with a few of the millions of grapes of the owner." Jewish legislation extended the prohibition of muzzling the ox to workmen employed on production of articles of food; they must not be prevented from eating them; see p. 290.

The claims of the lower animals on human pity and consideration are characteristic of the *Hebrew* Scriptures. "In Psalm xxxvi, 7, there is an implication that, morally speaking, there is no complete break of continuity in the scale of sentient life; and (Gen. viii, 1; Jer. xxi, 6) the domesticated animals are in fact regarded as part of the human community. In the Decalogue, the animals that labour with and for man have their share of Sabbath rest, and the produce of the fields during the Sabbatical year (Exod. xxiii, 11) is to be for them as for the poor" (Harper).

The duties to our dumb friends have been strangely overlooked in most ethical systems, not excluding Christianity. Paul dismisses as an idle sentimentalism the notion of man's duty to animals. "Is it for oxen that God careth?" he asks mockingly. And this remained the attitude of the Church till recent times. "In the range and circle of duties," says the historian Lecky, "inculcated by the early Fathers, those to animals had no place." In the Talmud, however, kindness to animals (צער בעלי חיים) becomes the basis of a whole code of laws. A great Rabbi is said to have been punished with long and continued physical pain because, when a calf which was about to be killed ran to him bleating for protection, he repulsed the animal,

3 בְּמִסְפָּר: אַרְבָּעִים יַכֶּנּוּ לֹא יֹסִיף פֶּן־יֹסִיף לְהַכֹּתוֹ עַל־
4 אֵלֶּה מַכָּה רַבָּה וְנִקְלָה אָחִיךָ לְעֵינֶיךָ: לֹא־תַחְסֹם שׁוֹר

3. *stripes.* By means of a leathern belt, and not by rods or any instrument that might prove fatal.

he shall not exceed. The Rabbis fixed the maximum at 39, for fear of exceeding the legal number by miscount.

thy brother should seem vile. Become an object of contempt, by destroying his human dignity which must be respected even in a criminal. The Rabbis point out that "previous to receiving his punishment the wrong-doer is termed the *wicked man*, but that after being punished he is designated *thy brother*. Once a man has expiated his offence, let his past be entirely forgotten; and let him be received once again into the brotherhood of Israel!" In such teaching we have a remarkable anticipation of the modern view that punishment must have a decidedly moral aim; *viz.*, the improvement of the criminal. "It may in some cases be a man's duty to punish, and in other cases to pardon, but it is in all cases a man's duty to be merciful to a criminal; that is, to mix pity for him with the resentment inspired by his deed" (Seeley). The wonderful spirit of humanity of this Biblical law is quite absent from the codes of ancient and even relatively modern times. In nearly all those codes, the intention seems to be both to humiliate the offender and to inflict torment.

4. KINDNESS TO ANIMALS

The love of God regards not only the poor and the slave, but takes account also of the lower animals.

4. *not muzzle the ox.* This prohibition applies to all animals employed in labour, and not to the ox alone. "A righteous man regardeth the life of his beast" (Prov. XII, 10) —he has consideration for its feelings and needs. It is a refinement of cruelty to excite the animal's desire for food and to prevent its satisfaction. Prof. Cornill writes:

"What a truly humanitarian sentiment finds expression in the law, *Thou shalt not muzzle the ox when he treadeth out the corn.* The brute should not perform hard labour, and at the same time have food before its eyes without the possibility of eating therefrom. I remember some time

5. If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. 6. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is

446 non-Jewish Professors of physiology and veterinary surgeons in the principal European countries. If, nevertheless, Shechitah is prohibited in enlightened lands like Switzerland and Norway, this is due to the ignorance on the part of the electorate as to what the Jewish method of slaughter actually is. In Nazi Germany such prohibition was enacted not so much out of sympathy with the beast, as out of a desire to inflict pain on human beings: "they sacrifice men, and kiss calves" (Hosea, XIII, 2).

h) 5–10. Levirate Marriage

Levirate marriage (in Latin, *levir* is a husband's brother) is the technical name for the marriage with the widow of a childless brother (יבום). To avert the calamity of the family line becoming extinct, of a man's name perishing and his property going to others, the surviving brother of such a childless man was required to marry the widow, so as to raise up an heir to that man's name. This custom occurs in various forms among many ancient peoples. It existed in Israel in Patriarchal times (Gen. XXXVIII), but is here modified in important particulars.

5. *dwell together.* Not necessarily in the same community, but at the same time (Talmud).

no son. Heb. *ben*, in the sense of child, whether male or female. The Rabbis extended its meaning in this instance to grandchild, from this or any other wife.

stranger. One who is outside the family.

the duty of the husband's brother. He shall take the place of the dead brother; *i.e.* he shall "build up the house" which the deceased had begun, and perpetuate his name.

ה בְּדִישׁוֹ׃ ס כִּי־יֵשְׁבוּ אַחִים יַחְדָּו וּמֵת אַחַד מֵהֶם וּבֵן
אֵין־לוֹ לֹא־תִהְיֶה אֵשֶׁת־הַמֵּת הַחוּצָה לְאִישׁ זָר יְבָמָהּ יָבֹא
6 עָלֶיהָ וּלְקָחָהּ לוֹ לְאִשָּׁה וְיִבְּמָהּ׃ וְהָיָה הַבְּכוֹר אֲשֶׁר תֵּלֵד

exclaiming, "Go, that is thy destiny." In a beautiful legend which the poet Coleridge has paraphrased, the Rabbis tell how Moses, while he is still Jethro's shepherd, seeks out a stray lamb and tenderly carries the tired creature in his arms back to the fold, and how a voice from Heaven cries, "Thou art worthy to be My people's pastor." "This sympathy for the dumb animals is all the more remarkable because the terrible scenes in the Roman arena are only too clear an indication of the inhumanity which prevailed in the civilised world during the Talmudic period" (M. Joseph).

It is only in our day that legislation at long last forbade cruelty to animals. Until the middle of the nineteenth century, it was nowhere illegal—except in Jewish Law. It is, therefore, but another of the "conventional lies of our civilisation," if the duty of preventing cruelty to animals is invoked against one of the major requirements of Jewish life—Shechitah.

As is well known, the Rabbinical regulations concerning Shechitah, the Jewish mode of slaughtering animals intended for food, are in part due to a desire to prevent the slightest unnecessary suffering to the animal. "Since the need of procuring food necessitates the slaying of animals, the Law enjoins that the death of the animal should be the easiest. It is not allowed to torment the animal by cutting the throat in a clumsy manner, by pole-axing, or by cutting off a limb while the animal is still alive" (Maimonides). The Jewish method of slaughter is one continuous cut with the sharpest of knives, applied by a skilled operator. Such cut severs all the great blood-vessels of the neck, and produces *instantaneous* insensibility in the animal. A leading physiologist declares: "I should be happy to think that my own end were likely to be as swift and painless as the end of these cattle killed in this way undoubtedly is" (Prof. C. Lovatt Evans). Similar opinions in regard to Shechitah have been given some years ago by no less than

dead, that his name be not blotted out of Israel. 7. And if the man like not to take his brother's wife, then his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of an husband's brother unto me. 8. Then the elders of his city shall call him, and speak unto him : and if he stand, and say, I like not to take her ; 9. then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face ; and she shall answer and say, So shall it be done unto the man that doth not build up his brother's house. 10. And his name shall be called in Israel, The house of him that hath his shoe loosed.

11. When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets : 12. then thou shalt cut off her hand, thine eye shall have no pity.

11–12. Flagrant Immodesty

Even in extenuating circumstances, flagrant immodesty is to be dealt with without pity.

11. *strive together.* lit. " are wrestling together."
taketh. Seizes with violence.

12. *cut off.* The Rabbis commuted this severe penalty into a money-fine, varying " in accordance with the status of the culprit and the victim." There is no other case of mutilation in the Torah.

7 יָקוּם עַל־שֵׁם אָחִיו הַמֵּת וְלֹא־יִמָּחֶה שְׁמוֹ מִיִּשְׂרָאֵל׃ וְאִם־
לֹא יַחְפֹּץ הָאִישׁ לָקַחַת אֶת־יְבִמְתּוֹ וְעָלְתָה יְבִמְתּוֹ הַשַּׁעְרָה
אֶל־הַזְּקֵנִים וְאָמְרָה מֵאֵן יְבָמִי לְהָקִים לְאָחִיו שֵׁם בְּיִשְׂרָאֵל
8 לֹא אָבָה יַבְמִי׃ וְקָרְאוּ־לוֹ זִקְנֵי־עִירוֹ וְדִבְּרוּ אֵלָיו וְעָמַד
9 וְאָמַר לֹא חָפַצְתִּי לְקַחְתָּהּ׃ וְנִגְּשָׁה יְבִמְתּוֹ אֵלָיו לְעֵינֵי
הַזְּקֵנִים וְחָלְצָה נַעֲלוֹ מֵעַל רַגְלוֹ וְיָרְקָה בְּפָנָיו וְעָנְתָה
וְאָמְרָה כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר לֹא־יִבְנֶה אֶת־בֵּית אָחִיו׃
11 וְנִקְרָא שְׁמוֹ בְּיִשְׂרָאֵל בֵּית חֲלוּץ הַנָּעַל׃ ס כִּי־יִנְצוּ
אֲנָשִׁים יַחְדָּו אִישׁ וְאָחִיו וְקָרְבָה אֵשֶׁת הָאֶחָד לְהַצִּיל אֶת־
12 אִישָׁהּ מִיַּד מַכֵּהוּ וְשָׁלְחָה יָדָהּ וְהֶחֱזִיקָה בִּמְבֻשָׁיו׃ וְקָצַתָּה
13 אֶת־כַּפָּהּ לֹא תָחוֹס עֵינֶךָ׃ ס לֹא־יִהְיֶה לְךָ בְכִיסְךָ אֶבֶן

8. *speak unto him.* "The elders counsel him as to what is the best course for him to follow" (Sifri). There are cases in which the levirate marriage was inadvisable, and they counselled that the rite of Chalitzah take its place. The latter course has been almost universally followed in later centuries, especially after the formal excommunication of all polygamists by Rabbenu Gershom in the year 1000.

9. *loose his shoe.* Or, "strip his sandal." The loosening of one's shoe by another was emblematic of the transfer of property. It betokened the giving up to that other of some property or right; Ruth IV, 7.

spit before him. This is a departure from the rendering of RV, which is contrary both to fact and Heb. idiom. Spitting before him "on the ground" (Talmud, Rashi) was to symbolise the contempt for the man who brings disgrace upon himself and his family by refusing the privilege to raise up unto his brother a name in Israel.

answer. Solemnly assert.

10. *hath his shoe loosed.* Or, "whose sandal was stripped off." After that, he could nevermore marry her, nor could any of his brothers. She was free to marry "a stranger."

13. Thou shalt not have in thy bag divers weights, a great and a small. 14. Thou shalt not have in thine house divers measures, a great and a small. 15. A perfect and just weight shalt thou have; a perfect and just measure shalt thou have: that thy days may be long upon the land which the LORD thy God giveth thee. 16. For all that do such things, even all that do unrighteously, are an abomination unto the LORD thy God.*m

17. Remember what Amalek did unto thee by the way as ye came forth out of Egypt; 18. how he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary; and he feared not God. 19. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

18. *met thee.* Better, *fell on thee.*

smote the hindmost. He attacked the rear of the Israelites, the faint and weary stragglers enfeebled by the march.

he feared not God. He was devoid of pity and fundamental humanity; see *Exodus*, p. 11.

19. *blot out.* A people so devoid of natural religion as to kill non-combatants had forfeited all claim to mercy.

For the Lesson from the Prophets, Isaiah LIV, 1–10, *see* The Haftorahs, p. 530.

For the Blessings before and after the Haftorah, see p. 460.

14 וְאֶבֶן גְּדוֹלָה וּקְטַנָּה: לֹא־יִהְיֶה לְךָ בְּבֵיתְךָ אֵיפָה וְאֵיפָה
טו גְּדוֹלָה וּקְטַנָּה: אֶבֶן שְׁלֵמָה וָצֶדֶק יִהְיֶה־לָּךְ אֵיפָה שְׁלֵמָה
וָצֶדֶק יִהְיֶה־לָּךְ לְמַעַן יַאֲרִיכוּ יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־
16 יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ: כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ כָּל־עֹשֵׂה
אֵלֶּה כֹּל עֹשֵׂה עָוֶל: פ מפטיר
17 זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:
18 אֲשֶׁר קָרְךָ בַּדֶּרֶךְ וַיְזַנֵּב בְּךָ כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה
19 עָיֵף וְיָגֵעַ וְלֹא יָרֵא אֱלֹהִים: וְהָיָה בְּהָנִיחַ יְהוָה אֱלֹהֶיךָ ו
לְךָ מִכָּל־אֹיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר יְהוָה־אֱלֹהֶיךָ נֹתֵן
לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם
לֹא תִשְׁכָּח:

13–16. Honest Weights and Measures

13. *divers weights.* A large one for buying, and a small one for selling.

15. *thy days may be long.* Fair dealing, integrity in trade, must necessarily promote social happiness and prolong the life of a nation. "It is a known fact that every kingdom based on justice will stand. Justice is like a building. Injustice is like the cracks in that building, which cause it to fall without a moment's warning" (Ibn Ezra). "A false balance is an abomination unto the Lord: but a just weight is His delight" (Prov. xi, 1).

16. *all that do unrighteously.* A comprehensive summing-up. "All that do unrighteously either by mouth or deed, in secret or in open" (Ibn Ezra).

17–19. Remembering Amalek

Whilst Israel was to make justice and brotherly love its guiding rule, it was not to forget that Amalek had perpetrated a cowardly and unprovoked attack on the feeble and hindmost, when the Israelites were marching from Egypt; Exod. xvii, 8–16.

denied a child who would continue his work after him. This attitude of the Father of the Hebrew people has remained that of his descendants throughout the ages. A childless marriage was deemed to have failed of its main purpose; and, in ancient times, was admitted as ground for divorce after ten years. In little children—it was taught—God gives humanity a chance to make good its mistakes. They are "the Messiahs of mankind"—the perennial regenerative force in humanity. No wonder that Jewish infant mortality is everywhere lower than the non-Jewish —often only one-half of that among the general population.

b) Companionship is the other primary end of the marriage institution. Woman is to be the helpmate of man, עזר כנגדו. A wife is a man's other self, all that man's nature demands for its completion physically, socially, and spiritually. In marriage alone can man's need for physical and social companionship be directed to holy ends. It is this idea which is expressed by the term *kiddushin* ("hallowing") applied to Jewish marriage—the hallowing of two human beings to life's holiest purposes. In married life, man finds his truest and most lasting happiness; and only through married life does human personality reach its highest fulfilment. "A man shall leave his father and his mother and shall cleave unto his wife," says Scripture (Gen. II, 24). Note that it is man who is to cleave to his wife, and not the woman, physically the weaker, who is to cleave to her husband; because, in the higher sphere of the soul's life, woman is the ethical and spiritual superior of man. "Even as the wife is"—say the Rabbis, "so the husband is." The celibate life is the unblessed life: Judaism requires its saints to show their sanctity *in* the world, and amid the ties and obligations of family life. "He who has no wife abides without good, help, joy, blessing or atonement. He who has no wife cannot be considered a whole man" (Talmud). The satisfaction of the needs of physical and social companionship outside the sacred estate of matrimony, unhallowed by Religion and unrestrained by its commandments, Judaism considers an abomination. And such extra-marital relations are prohibited just as sternly with non-Jewish women as with Jewish. Thus, Joseph resists the advances of the *heathen* temptress with the words: "How can I do this great wickedness, and sin against God?" (Gen. XXXIX, 9); and the Book of Proverbs is clear on the attitude of Judaism to the "strange woman"—married or unmarried (see Chapters II, V–VII). No less emphatically

Note E

ON MARRIAGE, DIVORCE, AND THE POSITION OF WOMAN, IN JUDAISM

MARRIAGE

Its Meaning. Marriage is that relationship between man and woman under whose shadow alone there can be true reverence for the mystery, dignity and sacredness of life. Scripture represents marriage not merely as a Mosaic ordinance, but as part of the scheme of Creation, intended for all humanity. Its sacredness thus goes back to the very birth of man.

They do less than justice to this Divine institution who view it in no other light than as a civil contract. There is a vital difference between a marriage and a contract. In a contract the mutual rights and obligations are the result of an agreement, and their selection and formulation may flow from the momentary whim of the parties. In the marriage relation, however, such rights and obligations are high above the arbitrary will of both husband and wife: they are determined and imposed by Religion as well as by the Civil Law. The failure of the contract view to bring out this higher sphere of duty and conscience which is of the very essence of marriage, led a philosopher like Hegel to denounce that view as a "Schaendlichkeit."

Its purpose. The purpose of marriage is twofold—*a*) posterity, and *b*) companionship.

a) The duty of building a home and of rearing a family (Gen. 1, 28, "Be fruitful and multiply") figures in the Rabbinic codes as the first of the 613 Mitzvoth of the Torah. To this commandment is due the sacredness and centrality of the child in Judaism—something which even the enlightened nations of antiquity could not understand. Tacitus deemed it a contemptible prejudice of the Jews that "it is a crime among them to kill any child." What a lurid flashlight these words throw on Græco-Roman society! It is in such a society that Judaism proclaimed the Biblical view that the child was the highest of human treasures. "O Lord God, what wilt Thou give me, seeing that I go childless?" was Abraham's agonising cry. Of what value were earthly possessions to him, if he was

of Judaism. After this, the Kethubah is read. The Kethubah was introduced by Simeon ben Shetach in the first pre-Christian century as a protection to the wife in the event of her becoming widowed or divorced. This document testifies that on such and such a date, the bridegroom said to his bride: "Be thou my wife according to the Law of Moses and of Israel. I will work for thee; I will honour thee; I will support and maintain thee in accordance with the custom of Jewish husbands who work for their wives, and honour, support and maintain them in truth." The husband further undertakes the obligation of a certain fixed sum for her prior claim on his estate. "All my property even the mantle on my shoulders, shall be mortgaged for the security of this contract and that sum." Then begins the solemnisation of the Nuptials proper in seven Blessings. The fourth and seventh of these read:

> "Blessed art thou, O Lord our God, King of the Universe, who hast made man in thine image, after thy likeness, and hast prepared unto him, out of his very self, a perpetual fabric. Blessed art thou, O Lord, Creator of man.
>
> "Blessed art thou, O Lord our God, King of the Universe, who hast created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherhood, peace and fellowship. Soon may there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the voice of the bride, the jubilant voice of bridegrooms from their canopies, and of youths from their feasts of song. Blessed art thou, O Lord, who makest the bridegroom to rejoice with the bride."

It is seen that the Blessings "cover the whole of Israel's history. Each new home is thus brought into relation with the story of Creation and with Israel's Messianic Hope" (Abrahams). At the conclusion of the Blessings, a glass is broken by the bridegroom—a reminder of the Destruction of Jerusalem (זכר לחורבן). Another symbolisation may also be mentioned: just as one step shatters the glass, so can one act of unfaithfulness forever destroy the holiness and happiness of the Home. The Service concludes nowadays with the pronouncement of the priestly benediction.

Monogamy. The Biblical ideal of human marriage is the monogamous one. The Creation story and all the ethical portions of Scripture speak of the union of a man with *one* wife.

than in Scripture is purity demanded by the Rabbis. The New Testament accepted the Jewish view on the subject in its entirety. The whole of Gospel teaching on this subject, even Matthew v, 28, is to be found in the Talmud.

The Marriage Ceremony. The Marriage Service consists of the blessings of Betrothal, the formula of Marriage, the reading of the Kethubah, and the seven blessings of Sanctification. In later times was added the breaking of the glass. Originally a considerable time intervened between the Betrothal (אירוסין), by which the bridal couple became bound for all purposes save living together, and the Nuptials proper (נישואין). Since the sixteenth century, however, Betrothal is always combined with the Nuptials. The solemnisation of both the Betrothal and Nuptials opens with the benediction over a cup of wine. Wine is a symbol of joy, joyousness at a wedding being a religious duty; and in the Wedding Grace, "we bless our God in Whose abode is joy." The couple drink from both cups of wine—an indication of their resolve henceforth to share whatever destiny Providence may allot to them. The Betrothal blessing reads:—

> "Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us by thy commandments, and hast given us command concerning forbidden marriages; who hast disallowed unto us those that are betrothed, but hast sanctioned unto us such as are wedded to us by the rite of the canopy and the sacred covenant of wedlock. Blessed art thou, O Lord, who sanctifiest thy people Israel by the rite of the canopy and the sacred covenant of wedlock."

The commands concerning forbidden marriages are given in Leviticus XVIII and XX; see the Table of Prohibited Marriages in force among Jews to-day, *Leviticus*, p. 186. The "rite of the canopy" is the chuppah, under which the bride and bridegroom stand during the Service, and is a symbol of the hometaking of the bride by the bridegroom. After this benediction there follows the bridegroom's Declaration, which constitutes the essence of the ceremony. He places a ring upon the forefinger of the right hand of the bride, and says: "Behold, thou art consecrated unto me by this ring according to the Law of Moses and of Israel." The general use of the ring is post-Talmudic; its place was formerly taken by any object of value. The formula is at least 2,000 years old, and expresses the resolve to lead their common life according to the rule and manner

recent generations the civilised nations are more and more coming to adopt the Jewish attitude on this basic and vital question.

Not that Judaism ever lost sight of the fact that divorce was a calamitous necessity. "I hate divorce," is the Divine message by the Prophet Malachi (II, 16). "The very altar weeps for one who divorces the wife of his youth," says the Talmud. The rabbi was bidden to exhaust every possible expedient to dissuade husband and wife from proceeding to divorce; and later legislation made the writing and the delivery of the *Get* difficult and protracted, in order to facilitate attempts at reconciliation. "If there is a doubt as to the originator of the quarrel, the husband is not believed when he asserts that the wife has commenced the dispute, as all women are presumed to be lovers of domestic peace." (Shulchan Aruch).

Characteristics of Jewish Divorce. *a*) In theory, the power of divorce is in the hands of the husband. However, in the case of the wife's adultery, he is compelled to divorce her; connivance and condonation are not tolerated in Jewish Law. "Adultery is not merely infidelity towards the conjugal partner, but a violation of a Divine order, a crime which cannot be condoned by the offended party" (Z. Frankel, L. Löw). Divorce is also compulsory where a man has married within one of the prohibited degrees. (Incestuous "marriages" require no divorce, as these are null and void *ab initio*. On the distinction between incestuous marriages and those within the prohibited degrees, see *Leviticus*, p. 175). There are also a few cases in which the Torah deprives the husband of the right to divorce his wife (Deut. XXII, 19 and 29). Furthermore, the wife might sue for a divorce in the Jewish Courts, which could for certain causes—*e.g.*, loathsome occupation or disease—compel him to free her. The uniform aim of the Rabbis throughout the succeeding centuries was to develop the law in the direction of greater equality between the man and the woman. At last, in the year 1000, Rabbenu Gershom decreed that the wife, unless she was unfaithful, could not be divorced *except of her free will*. Maimonides went even further: "If a woman says, 'My husband is repulsive to me, and I cannot live with him,' the husband is compelled to divorce her, because she is not like a captive woman that she should be forced to consort with a man whom she hates."

Such restriction of the husband's power to divorce was

Whenever a Prophet alludes to marriage, he is thinking of such a union—lifelong, faithful, holy. Polygamy seems to have well-nigh disappeared in Israel after the Babylonian Exile. Early Rabbinic literature presupposes a practically monogamic society; and out of 2,800 Teachers mentioned in the Talmudim, one only is stated to have had two wives. In the fourth century Aramaic paraphrase (Targum) of the Book of Ruth, the kinsman (IV, 6), refuses to "redeem" Ruth, saying, "I cannot marry her, because I am already married; I have no right to take an additional wife, lest it lead to strife in my home." Such paraphrase would be meaningless, if it did not reflect the general feeling of the people on this question.

Monogamy in Israel was thus not the result of European contact. As a matter of fact, monogamy was firmly established in Jewish life long before the rise of Christianity. The New Testament does not prohibit polygamy, but only demands that a bishop or presbyter shall have but one wife (I Tim. III, 2). As late as Luther's day, bigamy was not unknown in Western Europe; and in the thirteenth century, for example, monogamy was but a name, at any rate in the upper classes of society. The Church too found it difficult to enforce strict monogamy among Eastern Christians.

DIVORCE

In the first pre-Christian century, there was a fundamental cleavage in the religious schools of Palestine in regard to Divorce. The dispute turned over the interpretation of Deut. XXIV, 1; but, as so often in theological controversy, the words of the Sacred Text were merely the pegs upon which to hang conflicting theories of life on the part of the disputants. The School of Shammai maintained that a marriage could be dissolved only by unchastity on the part of the wife, because adultery alone destroyed the whole structure of marriage and made its continuance impossible. The School of Hillel argued that divorce should be permitted for any reason which entailed a rupture of domestic harmony resulting in a daily violation of one of the main purposes of marriage—companionship. The Jewish sectaries (the Essenes, the "Zadokites" of Damascus, the Samaritans and Jewish Christians) opposed, in addition, marrying a second wife as long as the divorced wife was alive. Official Judaism, throughout the ages, followed the principle of the School of Hillel; and, of course, the unnatural prohibition for the parties to marry again is quite unknown to it. We shall see that in

Law of Divorce is its absolute prohibition of the adulterer to marry the adulteress. Even in cases where such a marriage had, through suppression of the true facts, been entered into, *it must be dissolved*. A leader of the Anglican Church regrets that the sacred institution of marriage is so often used to whitewash an adulterous pair. " I should be glad to see the marriage of an adulterer with his or her paramour absolutely forbidden " (W. R. Inge).

New Testament Divorce. It is impossible to evade reference to the New Testament position of the question of divorce. According to Matt. xix, 3, divorce was to be permitted, albeit for the one and sole reason of adultery. But it is now generally recognised that the Founder of Christianity desired the prohibition of divorce to be *absolute*, and taught that a divorced man or woman who married again was guilty of adultery (Mark x, 2–12). The Roman Catholic Church accordingly refuses in any way to recognise divorce, though in very rare cases it grants decrees of nullity. Outside that Church, however, the conscience of mankind has long been struggling with the problem of divorce as inherited from the Gospels. Nearly all Protestant States, and some Catholic ones, legislate to-day with due regard to the imperfections of human nature. They not only recognise adultery as a ground for divorce, but realise that there are other causes as well (*e.g.*, drunkenness, disease, felony) that destroy the moral foundations of the family, interfere with the upbringing of the children, embitter the lives of two human beings, and often lead them to degradation and crime.

Divorce in England. English law until the other day demanded, in the case of the wife's petition, the committing of adultery, *in addition to desertion, cruelty or some other enormity*, as the indispensable condition for divorce. It was a definite incentive to perjury and immorality, and gave rise to an infamous class of professional helpers to procure a divorce. The evidence given before the Royal Commission of 1909 confirmed the fact that the Jewish outlook, which recognises the dissolution of a marriage when the happiness of the home is impossible, was in general harmony with progressive thought, while the Christian outlook was in direct conflict with it. In regard to the Anglo-Jewish population, prior to the passing of the Divorce Act of 1857, the Jewish Ecclesiastical Authorities granted divorces on grounds established by Jewish Law, and continued to do so till 1866. Since that date, no Jewish divorce as between

practicable only as long as the Jewish Rabbinic Courts had legal power to enforce their decisions. With the disappearance of that power, hardships have arisen in connection with divorce and *chalitzah*, difficulties which perhaps only a Central Sanhedrin in Jerusalem will in time be able to remove. The most serious of these is that of the Agunah, the woman whose husband has merely vanished. In favour of such a deserted wife, the laws of evidence as to the reported death of her husband have from the first been relaxed, and no effort is spared to free her from her uncertain state. While learned rabbis are to-day seeking a radical solution of this urgent question, it is a pity that the Agunah problem has become a tool in the hands of men whose purpose is the overthrow of Traditional Judaism, and some of whom recoil from no exaggeration in pursuit of that purpose. Jewish forsaken wives are relatively a very small minority when compared with the vast number of those in other faiths and legal systems who are deserted, are denied divorce or are granted it only on condition that they commit adultery, and those who are divorced without right to remarry.

b) Jewish divorce can take place by mutual consent, even as marriage is itself a matter of mutual consent. In English law, it is difficult to obtain divorce where both parties want it. If both desire to be freed, it savours of "collusion," and may involve the intervention of the King's Proctor and the denial or revocation of divorce, even though one spouse is innocent of matrimonial offence and the other guilty. Divorce as a result of mutual consent continued to be in force in Europe, including Saxon England, till the eighth century. It is to-day granted in various countries—*e.g.*, Belgium, Switzerland and some of the United States of America.

It must be added that despite the ease with which, in theory, the marriage-tie may be dissolved in Jewish Law, divorce is less frequent among Jews than among the other populations of the various countries; see *Jewish Encyclopedia*, VIII, 340. Thus in the year 1933, there were in England, 2,549 marriages according to Jewish Law, but only 40 decrees *nisi*. In 1934, there were 2,600 marriages, and 46 such decrees. The strikingly small number of Jewish divorces is largely due to the fact that, "among Jews, there is an absence of drunkenness, always a fruitful source of domestic strife and misconduct" (H. Adler).

c) Perhaps the most characteristic feature of the Jewish

elements—civil relations and religious duties. As regards the former, we abide by the decisions of the civil Courts of the country. We must, therefore, not solemnise a marriage which the law of the Country would not recognise ; we must not religiously dissolve a marriage by גט, unless the civil Courts of law have already decreed the divorce. On the other hand, we must not content ourselves with civil marriage or civil divorce ; religiously, neither civil marriage nor civil divorce can be recognised, unless supplemented by marriage or divorce according to religious forms. Furthermore, marriages allowed by the Civil Law, but prohibited by our Religious Law, cannot be recognised before the tribunal of our Religion."

THE POSITION OF WOMAN IN JUDAISM

It is astonishing to note the amount of hostile misrepresentation that exists in regard to woman's position in Bible times. " The relation of the wife to the husband was, to all intents and purposes, that of a slave to her master," are the words of a writer in the *Encyclopaedia of Religion and Ethics*. That this judgment is radically false may be proved from hundreds of instances throughout Scripture. God created man and woman in His image (Gen. I, 27)—both man and woman are in their spiritual nature akin to God ; and both are invested with the same authority to subdue the earth and have dominion over it. The wives of the Patriarchs are almost the equals of their husbands ; later generations regard them as quite alike. Miriam, alongside her brothers, is reckoned as one of the three emancipators from Egypt (Micah VI, 4); Deborah is " Judge " in Israel, and leader in the war of independence; and to Hannah (I Sam I, 8) her husband speaks : "Why weepest thou ? Am not I better to thee than ten sons ? " In later centuries, we find woman among the Prophets (Huldah) ; and in the days of the Second Temple, on the throne (Queen Salome Alexandra). Nothing can well be nobler praise of woman than Prov. XXXI ; and as regards the reverence due to her from her children, the mother was always placed on a par with the father (Exod. XX, 12 ; Lev. XIX, 3). A Jewish child would not have spoken to his grief-stricken mother as did Telemachus, the hero's son in the Odyssey : " Go to the chamber, and mind thine own housewiferies. Speech shall be for man, for all, but for me in chief ; for mine is the lordship in the house."

The property rights of woman became clearly defined

parties domiciled in England is given by the London Beth Din, or any responsible Rabbi, unless a divorce, previously decreed by a Court, had been made absolute.

Jewish Modernists and Divorce. It is well known that not all Jews to-day follow Rabbinical law in the matter of marriage and divorce. Thus, in 1909, C. G. Montefiore proclaimed that the extreme New Testament utterances on divorce showed "unerring ethical instinct," whereas it was "to the eternal dishonour" of Hillel that he favoured divorce on other grounds besides adultery. This impelled Achad Ha-am to produce one of his most brilliant essays, (על שתי הסעפים, "Judaism and the Gospels") and subject Mr. Montefiore's views to an annihilating criticism. Neither the moderate nor the radical wing of Reform Judaism endorses Mr. Montefiore's position in this matter. On the one hand, Moderate reformers respect, in regard to marriage, the laws of the prohibited degrees, retain the essentials of the Traditional marriage service, and hold that "it is logical that the Synagogue which insists upon marriage between Jews being performed in accordance with Jewish rites, should also insist upon the divorce being performed in accordance with the same rites" (L. M. Simmons). Radical Reformers in Europe and America have, on the other hand, ever looked upon both marriage and divorce as purely civil acts, and hold that the Civil Law alone in regard to these matters possesses for Jews absolute validity. And as each one of the American States has its own divorce law, there are thus forty-eight different laws of marriage and divorce for the Liberal Jews in America! Some of these State laws are notoriously and even ludicrously lax; but no serious objection has been voiced against them by Liberal rabbis, except against the law of the State of Rhode Island. And this for a curious reason. That State—founded by the apostle of religious freedom, Roger Williams, the friend of Milton and Cromwell—rules that Jews, as all other religious bodies, be governed by their own regulations as to marriage and divorce.

Over against the secularist view in some sections of contemporary Jewry, the following words of the late Dr. Friedländer clearly define the attitude of Traditional Jews to the modern State on this vital question of Marriage and Divorce. "We acknowledge the principle laid down in the Talmud, 'The law of the Country is binding upon us' (דינא דמלכותא דינא), but only in so far as our civil relations are concerned. With regard to religious questions, our own religious Code must be obeyed. Marriage laws include two

lower ranks of the people who were always fond of the Common Law still claim and exert their ancient privilege" (Blackstone). Even more strange was the public sale of wives that was not unknown among the very poor. Thomas Hardy wrote his powerful novel, *The Mayor of Casterbridge*, on such a sale. Some years ago, *The Times* (January 4, 8, 11, 17, 1924) traced a number of these sales throughout the nineteenth century: and Prof. A. R. Wright has shown that folk-custom to have survived in various parts of England into the twentieth century.

In modern times, friend and foe of the Jew alike speak with admiration of his home, and echo the praise of the heathen seer: "How beautiful are thy tents, O Jacob, thy dwelling-places, O Israel." The following description may well be quoted here of the Sabbath eve of a humble toiler in the London Ghetto a half-century ago:—

"The roaring Sambatyon of life was at rest in the Ghetto: on thousands of squalid homes the light of Sinai shone.

"The Ghetto welcomed the Sabbath Bride with proud song and humble feast, and sped her parting with optimistic symbolisms of fire and wine, of spice and light and shadow. All around, their neighbours sought distraction in the blazing public-houses, and their tipsy bellowings resounded through the streets and mingled with the Hebrew hymns. Here and there the voice of a beaten woman rose on the air. But no Son of the Covenant was among the revellers or the wife-beaters; the Jews remained a chosen race, a peculiar people, faulty enough, but redeemed at least from the grosser vices —a little human islet won from the waters of animalism by the genius of ancient engineers" (I. Zangwill).

in the Talmudic period. Her legal status under Jewish law "compares to its advantage with that of contemporary civilisations" (G. F. Moore). "In respect to possessing independent estate, the Jewish wife was in a position far superior to that of English wives before the enactment of recent legislation" (Abrahams). A conclusive proof of woman's dominating place in Jewish life is the undeniable fact, that the hallowing of the Jewish home was her work; and that the laws of chastity were observed in that home, both by men and women, with a scrupulousness that has hardly ever been equalled. The Jewish Sages duly recognised her wonderful spiritual influence, and nothing could surpass the delicacy with which respect for her is inculcated: "Love thy wife as thyself, and honour her more than thyself. Be careful not to cause woman to weep, for God counts her tears. Israel was redeemed from Egypt on account of the virtue of its women. He who weds a good woman, it is as if he had fufilled all the precepts of the Torah". (Talmud).

The respect and reverence which womanhood enjoyed in Judaism are not limited to noble and beautiful *sayings*. That respect and reverence were translated into life. True, neither minnesingers nor troubadours sang for Jewish women; and the immemorial chastity of the Jewess could not well go with courts of love and chivalric tournaments. And yet, one test alone is sufficient to show the abyss, in actual life, between Jewish and non-Jewish chivalry down to modern times. That test is wife-beating. On the one hand, both Rabbenu Tam, the renowned grandson of Rashi, and Rabbi Meir of Rothenburg, the illustrious jurist, poet, martyr and leader of thirteenth-century Judaism, could declare: "This is a thing not done in Israel"; and the Shulchan Aruch prescribe it as the Beth Din's duty to punish a wife-beater, to excommunicate him, and—if this be of no avail—to compel him to divorce his wife with full Kethubah (Eben Ha-ezer CLIV, 8). Among non-Jews, on the other hand, no less an authority on the Middle Ages than G. C. Coulton writes: "To chastise one's wife was not only customary, not only expressly permitted by the statutes of some towns, but even formally granted by the Canon Law." Even in our own country, as late as the fifteenth century, "wife-beating was a recognised right of man, and was practised without shame by high as well as low" (G. M. Trevelyan). In the reign of Charles II, this recognized right of man began to be doubted; "yet the

VII. KI THAVO

Chapter XXVI

26 1. And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; 2. that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from thy land that the LORD thy God giveth thee; and thou shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to cause his name to dwell there. 3. And thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the land which the LORD sware unto our fathers for to give us. 4. And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD

barley, vines, figs, pomegranates, olives and date-honey.

3. *I profess.* Heb. הגדתי, "I solemnly proclaim." Verses 5–10 are a brief epitome of early Jewish history, and constitute the "profession." The Rabbis made the exposition of these verses an important part of the Passover Haggadah.

thy God. Thy is used because the priest is here conceived as standing in a special relationship to God; cf. "The God of Abraham," in the Liturgy.

I am come. The thank-offering would be the visible proof that the land was now in the possession of the Israelites, and that the Divine Promise had been faithfully fulfilled.

Cap. XXVI. כו

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כו א וְהָיָה כִּי־תָבוֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ
2 נַחֲלָה וְיָרַשְׁתָּהּ וְיָשַׁבְתָּ בָּהּ׃ וְלָקַחְתָּ מֵרֵאשִׁית | כָּל־פְּרִי
הָאֲדָמָה אֲשֶׁר תָּבִיא מֵאַרְצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ
וְשַׂמְתָּ בַּסֶּנֶא וְהָלַכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ
3 לְשַׁכֵּן שְׁמוֹ שָׁם׃ וּבָאתָ אֶל־הַכֹּהֵן אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם
וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לַיהוָה אֱלֹהֶיךָ כִּי־בָאתִי אֶל־
4 הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵינוּ לָתֵת לָנוּ׃ וְלָקַח
הַכֹּהֵן הַסֶּנֶא מִיָּדֶךָ וְהִנִּיחוֹ לִפְנֵי מִזְבַּח יְהוָה אֱלֹהֶיךָ׃

VII. KI THAVO

(Chapters XXVI–XXIX, 8)

5) Conclusion of Code

a) XXVI, 1–11. First-Fruits and Acknowledgement of Divine Providence

The present chapter prescribes the rituals that were to accompany the presentation of the first-fruits and the tithe at the Sanctuary. It was to be an occasion of thanksgiving to God, by whose favour the Israelites had been rescued from the hardships of the past, and raised to become a great nation that dwelt in comfort in a rich and fertile land. This beautiful prayer leads us to believe that other sacrifices at the Sanctuary were likewise not offered in silence; cf. Joel II, 17, p. 561.

2. *of the first of all the fruit.* Not the first of every kind of fruit, but only of the seven kinds mentioned in Deut. VIII, 8 as typical of the fruitfulness of the Land. These are:—wheat,

thy God. 5. And thou shalt answer and say before the LORD thy God, A wandering Aramean was my father, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous: 6. and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: 7. and we cried unto the LORD, the God of our fathers, and the LORD heard our voice, and saw our affliction, and our toil, and our oppression: 8. and the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: 9. and he hath brought us into this place, and hath given us this land, a land flowing with milk and honey. 10. And now, behold, I have brought the first of the fruit of the ground, which thou, O LORD, hast given me. And thou shalt set it down before the LORD thy God, and worship before the LORD thy God: 11. and thou shalt rejoice in all the

contained in *v.* 5–10, and would now, once again, solemnly deposit it before the Altar.

11. *thou shalt rejoice.* The yearly dedication of the first-fruits must be made a family festivity in which, as in the case of the fixed annual Feasts mentioned in XVI, 9–17, the Levite, who had no portion in the land, as well as the "stranger," were to participate.

The following description of the Procession of the first-fruits to the Temple is given in the Mishnah.

"How do they set apart the first-fruits? When a man goes down to his field and sees for the first time a ripe fig or

ה וְעָנִיתָ וְאָמַרְתָּ לִפְנֵי | יְהוָה אֱלֹהֶיךָ אֲרַמִּי אֹבֵד אָבִי וַיֵּרֶד
מִצְרַיְמָה וַיָּגָר שָׁם בִּמְתֵי מְעָט וַיְהִי־שָׁם לְגוֹי גָּדוֹל עָצוּם
6 וָרָב: וַיָּרֵעוּ אֹתָנוּ הַמִּצְרִים וַיְעַנּוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה
7 קָשָׁה: וַנִּצְעַק אֶל־יְהוָה אֱלֹהֵי אֲבֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת־
8 קֹלֵנוּ וַיַּרְא אֶת־עָנְיֵנוּ וְאֶת־עֲמָלֵנוּ וְאֶת־לַחֲצֵנוּ: וַיּוֹצִאֵנוּ
יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבְמֹרָא גָּדֹל
9 וּבְאֹתוֹת וּבְמֹפְתִים: וַיְבִאֵנוּ אֶל־הַמָּקוֹם הַזֶּה וַיִּתֶּן־לָנוּ
י אֶת־הָאָרֶץ הַזֹּאת אֶרֶץ זָבַת חָלָב וּדְבָשׁ: וְעַתָּה הִנֵּה
הֵבֵאתִי אֶת־רֵאשִׁית פְּרִי הָאֲדָמָה אֲשֶׁר־נָתַתָּה לִי יְהוָה
וְהִנַּחְתּוֹ לִפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְהוָה אֱלֹהֶיךָ:

5. *answer.* Testify. This prayer (*v.* 5–10) had to be recited in the Hebrew language. Those who could not do so, repeated it after the priest. To avoid putting anyone to shame, it was eventually ruled that all must repeat the words after the priest.

a wandering Aramean. Or, "a nomad Aramean." Ibn Ezra, Rashbam and Sforno refer this to Jacob, because of his straying and unsettled life; cf. Jacob "fled into the country of Aram" (Hosea XII, 13). The Heb. for *wandering* often means "astray," "ready to perish"; cf. Psalm CXIX end. The Passover Haggadah renders it, "An Aramean (*i.e.* Laban) sought to destroy my father."

few in number. Seventy souls in all.

7. *our affliction.* See Exod. I, 11.

9. *milk and honey.* This further brings out the contrast with the state of nomads.

10. *which thou, O* LORD, *hast given me.* Refers to the Land and not to the fruits. The above prayer contains two features that are characteristic of all Jewish prayer: 1) recognition of Israel's historic relationship to God; 2) recognition of God as the Source of all blessings.

thou shalt set it down. The bringer of the first-fruits would resume hold of the basket whilst making the declaration

good which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is in the midst of thee.*ii

12. When thou hast made an end of tithing all the tithe of thine increase in the third year, which is the year of tithing, then thou shalt give it unto the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within

Until he reached the words *A wandering Aramean was my father*. When he reached the word *Aramean*, he took down the basket from his shoulder and held it by the rim. And the priests put his hand beneath it and waved it; and the man then recited the words from *A wandering Aramean* until he finished the passage. Then he left the basket by the side of the Altar, and bowed himself down and went his way.

"The rich brought their first-fruits in baskets overlaid with silver and gold, while the poor brought them in wicker baskets of peeled willow-branches: and baskets and first-fruits were given to the priests" (Bikkurim, Chapter III).

b) 12–15. TRIENNIAL DISTRIBUTION OF TITHES, AND PRAYER

There were three tithes. The first tithe was applied to the maintenance of the landless Levites; Num. XVIII, 21–32. The second tithe was taken by the owner to Jerusalem where he and the members of his family consumed it, or else redeemed it for money; Deut. XIV, 22f. In the third year, this second tithe was devoted entirely to the poor and dependent classes (XIV, 29), whose sufferings so often excite the compassion or indignation of the Prophets and Psalmists. It was later called מעשר עני, "the tithe of the poor." The third year was also known as "the year of removal." In it the landowner had to remove all his tithes out of the house; that is, pay all his arrears. This "removal" was accompanied by a solemn declaration, and a prayer for Divine blessing on Israel.

12. *the year of tithing.* Of the poor-tithe.

11 וְשָׂמַחְתָּ בְכָל־הַטּוֹב אֲשֶׁר נָתַן־לְךָ יְהוָה אֱלֹהֶיךָ וּלְבֵיתֶךָ
שני 12 אַתָּה וְהַלֵּוִי וְהַגֵּר אֲשֶׁר בְּקִרְבֶּךָ׃ ס כִּי תְכַלֶּה לַעְשֵׂר
אֶת־כָּל־מַעְשַׂר תְּבוּאָתְךָ בַּשָּׁנָה הַשְּׁלִישִׁת שְׁנַת הַמַּעֲשֵׂר
וְנָתַתָּה לַלֵּוִי לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה וְאָכְלוּ בִשְׁעָרֶיךָ

a ripe cluster of grapes or a ripe pomegranate, he binds it round with reed-grass and says, 'Lo, these are first-fruits.'

"How do they take up the first-fruits to Jerusalem? The men of all smaller towns that belonged to the Maamad (*i.e.* the local delegation to the Temple, see *Leviticus*, p. 51) gathered together in the town of the Maamad, and spent the night in the open place of the town. Early in the morning the officer of the Maamad said, 'Arise ye, and let us go up to Zion, unto the LORD our God.'

"They that were near to Jerusalem brought fresh figs and grapes and they that were far off brought dried figs and raisins. Before them went the ox, having its horns overlaid with gold and a wreath of olive-leaves on its head. The flute was played before them until they drew nigh to Jerusalem. When they had drawn nigh to Jerusalem, they sent messengers before them and bedecked their first-fruits. The rulers and the prefects and the treasurers of the Temple went forth to meet them. According to the honour due to them that came in, used they to go forth. And all the craftsmen in Jerusalem used to rise up before them and greet them, saying, 'Brethren, men of such-and-such a place, ye are welcome.'

"The flute was played before them until they reached the Temple Mount. When they reached the Temple Mount, even Agrippa the king would take his basket on his shoulder and enter in as far as the Temple Court. When they reached the Temple Court, the Levites sang the song, '*I will exalt thee, O* LORD, *for thou hast raised me up, and not made mine enemies to triumph over me.*'

"While the basket was yet on his shoulder, a man would recite the passage from *I profess this day unto the* LORD *thy God*, until he reached the end of the passage. R. Judah says,

thy gates, and be filled; 13. and thou shalt say before the LORD thy God, I have put away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandment which thou hast commanded me: I have not transgressed any of thy commandments, neither have I forgotten them: 14. I have not eaten thereof in my mourning, neither have I put away thereof, being unclean, nor given thereof for the dead: I have hearkened to the voice of the LORD my God, I have done according to all that thou hast commanded me. 15. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the ground which thou hast given us, as thou swarest unto our fathers, a land flowing with milk and honey.*iii

16. This day the LORD thy God commandeth thee to do these statutes and judgements: thou shalt therefore keep and do them with all thine heart, and with all thy soul. 17. Thou hast avouched the LORD this day to be thy God,

15. *look down.* "Even as we have fulfilled our obligations unto Thee, O God, so do Thou fulfil Thy promise unto us, by blessing us and making the land Thou hast given us a land flowing with milk and honey."

c) 16–19. FORMULATION OF THE COVENANT BETWEEN GOD AND ISRAEL

17. *avouched.* Avowed, acknowledge; lit. "thou hast caused the LORD to say" (Herxheimer; probably a technical,

13 וְשָׂבֵעוּ׃ וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בִּעַרְתִּי הַקֹּדֶשׁ מִן
הַבַּיִת וְגַם נְתַתִּיו לַלֵּוִי וְלַגֵּר לַיָּתוֹם וְלָאַלְמָנָה כְּכֹל
מִצְוָתְךָ אֲשֶׁר צִוִּיתָנִי לֹא־עָבַרְתִּי מִמִּצְוֹתֶיךָ וְלֹא שָׁכָחְתִּי׃
14 לֹא־אָכַלְתִּי בְאֹנִי מִמֶּנּוּ וְלֹא־בִעַרְתִּי מִמֶּנּוּ בְּטָמֵא וְלֹא
נָתַתִּי מִמֶּנּוּ לְמֵת שָׁמַעְתִּי בְּקוֹל יְהוָה אֱלֹהָי עָשִׂיתִי כְּכֹל
טו אֲשֶׁר צִוִּיתָנִי׃ הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ
אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֶת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר
שלישי 16 נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃ ס הַיּוֹם הַזֶּה
יְהוָה אֱלֹהֶיךָ מְצַוְּךָ לַעֲשׂוֹת אֶת־הַחֻקִּים הָאֵלֶּה וְאֶת־
הַמִּשְׁפָּטִים וְשָׁמַרְתָּ וְעָשִׂיתָ אוֹתָם בְּכָל־לְבָבְךָ וּבְכָל־
17 נַפְשֶׁךָ׃ אֶת־יְהוָה הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹהִים

v. 14. קמץ בז״ק

13. *and thou shalt say.* Better, *then thou shalt say.*

put away the hallowed things. "I have removed the tithe out of my house. I have not secretly kept it back for personal use, but have given it away to those to whom the Torah charges me to give it."

the hallowed things. Heb. *kodesh ; i.e.* the tithe, as holy to God.

14. *in my mourning.* lit. "as a mourner." The second tithe, like all sacrificial meats, had to be eaten in a spirit of joy.

being unclean. In that state it was unlawful to eat anything that was hallowed.

nor given thereof for the dead. Not used any part of the tithe to provide a coffin or grave-clothes for a dead person (Sifri), or towards a meal in the house of mourning. Some commentators refer these words to the Egyptian custom of placing articles of food inside the tomb. According to others, the allusion is to actual sacrifices offered to the dead in order to render them propitious to the survivors. However, the cult of the dead is opposed to both the letter and spirit of the Torah ; see XVIII, 11 and Psalm CVI, 28.

and that thou shouldest walk in his ways, and keep his statutes, and his commandments, and his judgements, and hearken unto his voice: 18. and the LORD hath avouched thee this day to be a peculiar people unto himself, as he hath promised thee, and that thou shouldest keep all his commandments; 19. and to make thee high above all nations which he hath made, for a praise, and for a name, and for an honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.*iv

CHAPTER XXVII

27 1. And Moses and the elders of Israel commanded the people, saying, Keep all the commandment which I command you this day.

at Mt. Ebal; an Altar was to be erected there; the Covenant was to be ratified on Ebal and Gerizim; and twelve dooms on various malefactors were to be pronounced by the Levites; see Josh. VIII, 30–35.

1–4. Erection of Stones for the inscription of the Law—a symbolic act, declaring on the part of the Israelites that they took possession of the land by virtue of their covenant with God, and on condition of their own faithfulness thereto.

1. *the elders.* They are here associated with Moses, because upon them would soon devolve the responsibility of securing the fulfilment of the Law.

commanded the people. "It thus becomes the duty of each individual Israelite to guard and defend the precepts of the Torah and to secure their observance" (Hirsch).

וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ
18 בְּקֹלוֹ: וַיהוָה הֶאֱמִירְךָ הַיּוֹם לִהְיוֹת לוֹ לְעַם סְגֻלָּה כַּאֲשֶׁר
19 דִּבֶּר־לָךְ וְלִשְׁמֹר כָּל־מִצְוֹתָיו: וּלְתִתְךָ עֶלְיוֹן עַל כָּל־הַגּוֹיִם
אֲשֶׁר עָשָׂה לִתְהִלָּה וּלְשֵׁם וּלְתִפְאֶרֶת וְלִהְיוֹתְךָ עַם־קָדֹשׁ
לַיהוָה אֱלֹהֶיךָ כַּאֲשֶׁר דִּבֶּר: רביעי

Cap. XXVII. כז

כז א וַיְצַו מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל אֶת־הָעָם לֵאמֹר שָׁמֹר אֶת־כָּל־
ב הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם: וְהָיָה בַּיּוֹם אֲשֶׁר

legal term by which either of the two parties to a covenant made the other utter a declaration of his obligation under it. Israel, by pledging himself to obedience to all that God hath enjoined, has given occasion to Him to declare Himself to be Israel's God.

18. *the* LORD *hath avouched thee.* In the same way, God hath given occasion to the Israelites to say that they were His treasured People, in accordance with Exodus XIX, 5, 6.

19. *make thee high above all nations.* Such is the glorious distinction in store for an Israel that is obedient and loyal. The idea is elaborated in XXVIII, 10, "And all the peoples of the earth shall see that thou art called by the name of the LORD."

as he hath spoken. See Exodus XIX, 6, "And ye shall be unto me a kingdom of priests and an holy nation."

D. MOSES' THIRD DISCOURSE:

ENFORCEMENT OF THE LAW

(XXVII–XXX)

CHAPTER XXVII. PROCEDURE ON CROSSING JORDAN

The nation, upon entering the land, was to declare the terms of its tenure by expressive ceremonies. These are four in number. The Law was to be written on twelve stones

2. And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister: 3. and thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which the LORD thy God giveth thee, a land flowing with milk and honey, as the LORD, the God of thy fathers, hath promised thee. 4. And it shall be when ye are passed over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister. 5. And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt lift up no iron tool upon them. 6. Thou shalt

Israelites at the time when they heard the Blessings and the Curses.

4. *mount Ebal.* See XI, 29.

5–8. BUILDING AN ALTAR

This command is not contrary to chap. XII that an Altar be erected only in the Central Sanctuary, as the latter law came into force only after the conquest of the Holy Land.

It is noteworthy that the building of an Altar, *i.e.* the institution of Public Worship, was to be the first duty of the Israelites on their entering into Canaan. Throughout the ages, provision for public worship and the religious instruction of the children was ever the first care of the loyal Jew on coming into a new land.

5. *no iron tool.* See Exod. XX, 25. "The purpose of the Altar is to promote peace between Israel and his Father in Heaven. Let it not, therefore, be polluted by the touch of an iron tool, the symbol of division and destruction" (Talmud).

תַּעַבְרוּ אֶת־הַיַּרְדֵּן אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ
3 וַהֲקֵמֹתָ לְךָ אֲבָנִים גְּדֹלוֹת וְשַׂדְתָּ אֹתָם בַּשִּׂיד׃ וְכָתַבְתָּ
עֲלֵיהֶן אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת בְּעָבְרֶךָ לְמַעַן אֲשֶׁר
תָּבֹא אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ | נֹתֵן לְךָ אֶרֶץ זָבַת
4 חָלָב וּדְבַשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי־אֲבֹתֶיךָ לָךְ׃ וְהָיָה
בְּעָבְרְכֶם אֶת־הַיַּרְדֵּן תָּקִימוּ אֶת־הָאֲבָנִים הָאֵלֶּה אֲשֶׁר
אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם בְּהַר עֵיבָל וְשַׂדְתָּ אוֹתָם בַּשִּׂיד׃
ה וּבָנִיתָ שָׁם מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ מִזְבַּח אֲבָנִים לֹא־תָנִיף

2. *on the day.* At the time; *i.e. after* the crossing of the Jordan. Many commentators see in this a reference to the twelve stones taken out of Jordan by Joshua (IV, 3).

great stones. As they were to contain "all the words of this law." Some commentators have held that only a brief summary of the Law could have been inscribed on the stones. However, since the discovery of the Hammurabi Code, consisting of 232 paragraphs, with a lengthy introduction and conclusion, in all about 8,000 words, engraved on one block of diorite, it is seen that the laws of Deuteronomy, or even the whole Torah, could have been written on twelve stones. The Behistun inscription of Darius is, in its triple form, twice as long as the Code (XII–XXVI), and is carved on the solid rock. There is, therefore, no reasonable doubt that, as Saadyah and Ibn Ezra hold, the 613 Precepts of the Torah were inscribed on those great stones.

with plaister. A coating of lime or chalk as a background for the writing in black or another colour. This was quite usual in Egypt. Such writing would not long survive the winter rain-storms of Palestine; but the purpose was not so much permanency, as that the Law be before the eyes of the

build the altar of the LORD thy God of unhewn stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: 7. and thou shalt sacrifice peace offerings, and shalt eat there; and thou shalt rejoice before the LORD thy God. 8. And thou shalt write upon the stones all the words of this law very plainly.

9. And Moses and the priests the Levites spake unto all Israel, saying, Keep silence, and hearken, O Israel; this day thou art become the people of the LORD thy God. 10. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.*v

distinctly, giving the sense, and causing the people to understand the reading (Nehemiah VIII, 8). In time, this activity resulted in the various Targumim, the versions in the Aramaic vernacular of Onkelos and Jonathan ben Uzziel, and in the Greek of Aquila, the pupil of Akiba. In the course of the ages, the Scribe of old became the Rabbi of to-day. He expounds the Law at the solemn convocations in the synagogue, applies it to the every-day needs and problems besetting the lives of the worshipper, and perpetuates it by teaching it diligently to the children of the community under his guidance" (Schechter).

The fulfilment of the command concerning the stones and Altar is given in Josh. VIII, 30–32.

9–10. "NOBLESSE OBLIGE"

9. *this day.* The erection of the Altar and the initiation of the sacrificial rites connected therewith, that were to take effect on the Israelites' entry into Canaan, made them become God's people, charged with the obligation of fulfilling His commandments and statutes. The consequences of obedience and disobedience are given in the next chapter.

6 עֲלֵיהֶם בְּרֻזֶל׃ אַבְנֵי שְׁלֵמוֹת תִּבְנֶה אֶת־מִזְבַּח יְהוָה
7 אֱלֹהֶיךָ וְהַעֲלִיתָ עָלָיו עֹלֹת לַיהוָה אֱלֹהֶיךָ׃ וְזָבַחְתָּ שְׁלָמִים
8 וְאָכַלְתָּ שָׁם וְשָׂמַחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ׃ וְכָתַבְתָּ עַל־
הָאֲבָנִים אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת בַּאֵר הֵיטֵב׃ ס
9 וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם אֶל־כָּל יִשְׂרָאֵל לֵאמֹר
הַסֵּכֶת וּשְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם לַיהוָה אֱלֹהֶיךָ׃
י וְשָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ וְעָשִׂיתָ אֶת־מִצְוֹתָו וְאֶת־חֻקָּיו

ו׳ 8. ב׳ פתוחה ו׳ 9. קמץ בזק ו׳ 10. מצוחה קר׳

6. *unhewn stones.* lit. "whole," or, "peaceful stones," the adjective שלמות being of the same root as שלום, "peace." The Altar, whose purpose is the expiation of sin, can only fulfil its mission when peace and brotherhood reign in Israel.

burnt offerings. Even as the burnt-offering was wholly consumed on the Altar, so must Israel's strivings henceforth be dedicated wholly unto God.

7. *peace offerings.* An emblem of Israel's peaceful association with God.

shalt eat there. The sacrificial meal was to form part of the ceremony of ratification; Exod. xxiv, 11.

8. *upon the stones.* Not on the stones of the Altar, which were rough and unhewn, but upon those of *v.* 4.

very plainly. Heb. באר היטב, so that the words of the Law could be easily read and understood. "In 70 languages," is the deep comment of the Rabbis, as its message was for all the children of men. They welcomed any serious attempt to make the Scriptures known and understood by those unable to read the Hebrew Original. "The words, *baer hetev*, demanding that the words on the stones of the Altar be lucidly explained, gave rise to the School of Sopherim, the Scribes, whose office it was to read the Book of the Law of God,

11. And Moses charged the people the same day, saying, 12. These shall stand upon mount Gerizim to bless the people, when ye are passed over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: 13. and these shall stand upon mount Ebal for the curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. 14. And the Levites shall answer, and say unto all the men of Israel with a loud voice,

15. Cursed be the man that maketh a graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and setteth it up in secret. And all the people shall answer and say, Amen.

16. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

the Decalogue. They relate to extreme cases of irreligion and immorality:—1) idolatry; 2) dishonour of parents; 3) removal of landmarks; 4) want of humanity to the blind; 5) injustice to the helpless; 6–9) incest and immorality; 10) murder; 11) bribery; and 12) general disobedience of the Law. The offences selected are those usually committed in secret, and therefore such as could not readily be brought to justice before a human tribunal (Rashbam, Ibn Ezra).

15. *cursed be.* Or, "cursed is." The words are a declaration of fact rather than an imprecation, announcing the inevitable result in God's righteous government of a certain line of conduct (Dummelow).

Amen. "So be it"; see *Numbers*, p. 54. On the prohibition, cf. IV, 16.

16. *setteth light.* Or, "dishonoureth." The Heb. is the exact opposite of "honour thy father and thy mother." This offence mostly occurs in secret; parents hesitate to make it public; cf. Exod. XXI, 17; Lev. XX, 9.

המישי 11 אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם׃ ס וַיְצַו מֹשֶׁה אֶת־הָעָם בַּיּוֹם
12 הַהוּא לֵאמֹר׃ אֵלֶּה יַעַמְדוּ לְבָרֵךְ אֶת־הָעָם עַל־הַר גְּרִזִים
בְּעָבְרְכֶם אֶת־הַיַּרְדֵּן שִׁמְעוֹן וְלֵוִי וִיהוּדָה וְיִשָּׂשכָר וְיוֹסֵף
13 וּבִנְיָמִן׃ וְאֵלֶּה יַעַמְדוּ עַל־הַקְּלָלָה בְּהַר עֵיבָל רְאוּבֵן גָּד
14 וְאָשֵׁר וּזְבוּלֻן דָּן וְנַפְתָּלִי׃ וְעָנוּ הַלְוִיִּם וְאָמְרוּ אֶל־כָּל־אִישׁ
טו יִשְׂרָאֵל קוֹל רָם׃ ס אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶּסֶל
וּמַסֵּכָה תּוֹעֲבַת יְהוָה מַעֲשֵׂה יְדֵי חָרָשׁ וְשָׂם בַּסָּתֶר וְעָנוּ
16 כָּל־הָעָם וְאָמְרוּ אָמֵן׃ ס אָרוּר מַקֵּלֶה אָבִיו וְאִמּוֹ
וְאָמַר כָּל־הָעָם אָמֵן׃

11–14. Manner of the Solemn Blessing and Doom

The ceremony was antiphonal in character, the Levites speaking, and the people responding with an Amen. According to Tradition, the Levites stood round the Ark in some spot in the valley, midway between Gerizim and Ebal. They would first turn towards Gerizim and pronounce the Blessing, and the whole multitude on the slopes answered *Amen*. Turning then to Ebal, they would pronounce the Doom, followed by the same response. "Never did human imagination conceive a scene so imposing, so solemn, so likely to impress the whole people with deep and enduring awe, as the final ratification of their polity commanded by the dying Lawgiver" (Milman).

12. *to bless*. The Blessings, however, are not mentioned. According to the Talmud, a Blessing and a Doom were pronounced alternately, the Blessing being in each case the negative form of the Doom. Thus the first Blessing would be, "Blessed is the man who maketh not a graven or molten image," and so on.

14. *the Levites*. Not, as in *v*. 12, the ordinary members of the tribe of Levi but the "Levitical priests." They, as the chosen spokesmen, pronounced the Blessings and Dooms on behalf of the tribes.

answer. Solemnly pronounce.

15–26. The Solemn Dooms

In their clarity and succinctness, these denunciations recall

17. Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

18. Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19. Cursed be he that wresteth the judgement of the stranger, fatherless, and widow. And all the people shall say, Amen.

20. Cursed be he that lieth with his father's wife; because he hath uncovered his father's skirt. And all the people shall say, Amen.

21. Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.

22. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23. Cursed be he that lieth with his mother in law. And all the people shall say, Amen.

24. Cursed be he that smiteth his neighbour in secret. And all the people shall say, Amen.

25. Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26. Cursed be he that confirmeth not the words of this law to do them. And all the people shall say, Amen.

25. *reward.* Bribe; cf. Exod. XXIII, 8; Deut. XVI, 19.
26. *that confirmeth not.* "A comprehensive summing up of the foregoing in general terms, making the Torah, as a whole, binding on every individual Israelite, as contrasted with Israel" (Wiener).

17 ס אָרוּר מַסִּיג גְּבוּל רֵעֵהוּ וְאָמַר
18 כָּל־הָעָם אָמֵן׃ ס אָרוּר מַשְׁגֶּה עִוֵּר בַּדָּרֶךְ וְאָמַר
19 כָּל־הָעָם אָמֵן׃ ס אָרוּר מַטֶּה מִשְׁפַּט גֵּר־יָתוֹם
כ וְאַלְמָנָה וְאָמַר כָּל־הָעָם אָמֵן׃ אָרוּר שֹׁכֵב עִם־אֵשֶׁת אָבִיו
21 כִּי גִלָּה כְּנַף אָבִיו וְאָמַר כָּל־הָעָם אָמֵן׃ ס אָרוּר שֹׁכֵב
22 עִם־כָּל־בְּהֵמָה וְאָמַר כָּל־הָעָם אָמֵן׃ ס אָרוּר שֹׁכֵב
עִם־אֲחֹתוֹ בַּת־אָבִיו אוֹ בַת־אִמּוֹ וְאָמַר כָּל־הָעָם אָמֵן׃ ס
23 אָרוּר שֹׁכֵב עִם־חֹתַנְתּוֹ וְאָמַר כָּל־הָעָם אָמֵן׃ ס אָרוּר
24 מַכֵּה רֵעֵהוּ בַּסָּתֶר וְאָמַר כָּל־הָעָם אָמֵן׃ ס אָרוּר
כה לֹקֵחַ שֹׁחַד לְהַכּוֹת נֶפֶשׁ דָּם נָקִי וְאָמַר כָּל־הָעָם אָמֵן׃ ס
26 אָרוּר אֲשֶׁר לֹא־יָקִים אֶת דִּבְרֵי הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת
אוֹתָם וְאָמַר כָּל־הָעָם אָמֵן׃ פ

17. *his neighbour's landmark.* See Deut. XIX, 14.

18. *the blind.* This includes the inexperienced and morally weak, who by disingenuous advice can be led to commit irretrievable, or even fatal, mistakes (Rashi); see *Leviticus*, p. 196.

19. *that wresteth the judgement.* See Deut. XXIV, 17. Moffatt renders, "A curse on the man who tampers with the rights of an alien, an orphan, or a widow."

20. *his father's skirt.* See on Deut. XXIII, 1; Lev. XVIII, 8.

21. *any manner of beast.* See Lev. XVIII, 23; XX, 15.

22. *with his sister.* By either parent; cf. Lev. XVIII, 9, 17. As such marriages were often contracted before the Giving of the Torah, it was necessary to emphasise their heinousness.

23. *mother in law.* "Such laws remained necessary well into Christian times. The Persians married their nearest blood-relatives; thus, Cambyses had two of his sisters in his harem. Similar abominations had to be fought in the early Church" (Koenig).

24. *smiteth his neighbour.* "By calumny" (Rashi), which smites the honour, peace, and happiness of one's neighbour; and calumny always starts in secret; cf. Exod. XXI, 12.

CHAPTER XXVIII

28 1. And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all the nations of the earth: 2. and all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. 3. Blessed shalt thou be in the city, and blessed shalt thou be in the field. 4. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the young of thy flock. 5. Blessed shall be thy basket and thy kneadingtrough. 6. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.*vi 7. The LORD shall cause thine enemies that rise up against thee to be smitten before thee: they shall come out against thee one way, and shall flee before thee seven

5. *thy basket . . . kneadingtrough.* Metaphors for the annual harvest of fruit and daily bread.

6. *comest in . . . goest out.* The blessing of safety in all the manifold activities of ordinary life. Rashi gives it a wider spiritual meaning: "May thy going out from the world be as sinless as was thy coming into the world."

7–13. The Divine blessing will rest also on their larger enterprises whether in peace or war. Theirs will be a victory over enemies; material success in all forms of labour, accompanied by religious and cultural supremacy among the nations.

7. *seven ways.* A round number, indicating a great quantity. The compact array of the advancing foe is contrasted with his dispersion, in manifold directions, after defeat.

Cap. XXVIII. כח

כח א וְהָיָה אִם־שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר
לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם וּנְתָנְךָ
2 יְהוָה אֱלֹהֶיךָ עֶלְיוֹן עַל כָּל־גּוֹיֵי הָאָרֶץ: וּבָאוּ עָלֶיךָ כָּל־
הַבְּרָכוֹת הָאֵלֶּה וְהִשִּׂיגֻךָ כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ:
3 בָּרוּךְ אַתָּה בָּעִיר וּבָרוּךְ אַתָּה בַּשָּׂדֶה: בָּרוּךְ פְּרִי־בִטְנְךָ
4 וּפְרִי אַדְמָתְךָ וּפְרִי בְהֶמְתֶּךָ שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרוֹת צֹאנֶךָ:
ה 6 בָּרוּךְ טַנְאֲךָ וּמִשְׁאַרְתֶּךָ: בָּרוּךְ אַתָּה בְּבֹאֶךָ וּבָרוּךְ אַתָּה
ששי 7 בְּצֵאתֶךָ: יִתֵּן יְהוָה אֶת־אֹיְבֶיךָ הַקָּמִים עָלֶיךָ נִגָּפִים
לְפָנֶיךָ בְּדֶרֶךְ אֶחָד יֵצְאוּ אֵלֶיךָ וּבְשִׁבְעָה דְרָכִים יָנוּסוּ

Chapter XXVIII

The Blessings and the Warnings

After the solemn rehearsal of the Dooms, there follows a description of their effect and import. "The Prophet has taught the higher law; he has rooted all human duty, both to God and man, in love of God; and now he tries to enlist man's natural fear and hope as allies of his highest principle" (Harper). The Warning (תוכחה), as this chapter is called in Hebrew, is far more detailed than the parallel Warning in Lev. xxvi. On the significance of these Warnings, see *Leviticus*, p. 290; and also p. 319, on their similarity with Code Hammurabi. "The language rises in this chapter to its sublimest strains: and the prophecies respecting the dispersion and sufferings of the Jewish people in latter days are among the most remarkable in Scripture. They are plain, precise, circumstantial; and the fulfilment of them has been literal, complete and undeniable" (Speaker's Bible).

1–14. The Blessings

2. *overtake thee.* The blessings (and curses *v.* 15) are personified as actual beings overtaking their objects. The same verb is used of the avenger of blood, xix, 6.

3–6. Six forms of blessing, covering Israel's life in town and field, in offspring, crops, cattle, harvest, and daily bread.

ways. 8. The LORD shall command the blessing upon thee in thy barns, and in all that thou puttest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. 9. The LORD shall establish thee for an holy people unto himself, as he hath sworn unto thee; if thou shalt keep the commandments of the LORD thy God, and walk in his ways. 10. And all the peoples of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. 11. And the LORD shall make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. 12. The LORD shall open unto thee his good treasury the heaven to give the rain of thy land in its season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. 13. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them; 14. and shalt not turn aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them.

also a responsibility and a warning. "The sublimity of the denunciations surpasses anything in the oratory or the poetry of the whole world. Nothing, except the real horrors of Jewish history, can approach the tremendous

8 לְפָנֶיךָ׃ יְצַו יְהוָה אִתְּךָ אֶת־הַבְּרָכָה בְּאֶסְמֶיךָ וּבְכֹל מִשְׁלַח
9 יָדֶךָ וּבֵרַכְךָ בָּאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃ יְקִימְךָ
יְהוָה לוֹ לְעַם קָדוֹשׁ כַּאֲשֶׁר נִשְׁבַּע־לָךְ כִּי תִשְׁמֹר אֶת־
י מִצְוֹת יְהוָה אֱלֹהֶיךָ וְהָלַכְתָּ בִּדְרָכָיו׃ וְרָאוּ כָּל־עַמֵּי הָאָרֶץ
11 כִּי שֵׁם יְהוָה נִקְרָא עָלֶיךָ וְיָרְאוּ מִמֶּךָּ׃ וְהוֹתִרְךָ יְהוָה
לְטוֹבָה בִּפְרִי בִטְנְךָ וּבִפְרִי בְהֶמְתְּךָ וּבִפְרִי אַדְמָתֶךָ עַל
12 הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ לָתֵת לָךְ׃ יִפְתַּח
יְהוָה ו לְךָ אֶת־אוֹצָרוֹ הַטּוֹב אֶת־הַשָּׁמַיִם לָתֵת מְטַר־אַרְצְךָ
בְּעִתּוֹ וּלְבָרֵךְ אֵת כָּל־מַעֲשֵׂה יָדֶךָ וְהִלְוִיתָ גּוֹיִם רַבִּים
13 וְאַתָּה לֹא תִלְוֶה׃ וּנְתָנְךָ יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רַק
לְמַעְלָה וְלֹא תִהְיֶה לְמָטָּה כִּי־תִשְׁמַע אֶל־מִצְוֹת ו יְהוָה
14 אֱלֹהֶיךָ אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לִשְׁמֹר וְלַעֲשׂוֹת׃ וְלֹא תָסוּר
מִכָּל־הַדְּבָרִים אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם יָמִין וּשְׂמֹאול
לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעָבְדָם׃ פ

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v. 14. יחזר

9. *an holy people.* Set apart for Himself, and therefore inviolable.

10. *called by the name of the* LORD. *i.e.* that He is thy Owner, and, as such, surrounds thee with His protection (Driver).

12. *treasury.* The celestial reservoirs, in which the rain was conceived to be stored; cf. Job. XXXVIII, 22.

shalt lend. A sign of wealth, as well as of power and independence.

13. *only.* Here in the meaning of "nothing but;" ever rising in reputation. Israel shall have uninterrupted prosperity and success.

15–68. THE WARNINGS

In the remainder of this chapter, the Lawgiver sets forth in words of awful power the fact that God's laws have a reverse, as well as an obverse, side; that the Divine Covenant was indeed a hope and an encouragement, but

15. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. 16. Cursed shalt thou be in the city, and cursed shalt thou be in the field. 17. Cursed shall be thy basket and thy kneadingtrough. 18. Cursed shall be the fruit of thy body, and the fruit of thy ground, the increase of thy kine, and the young of thy flock. 19. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. 20. The LORD shall send upon thee cursing, discomfiture, and rebuke, in all that thou puttest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the evil of thy doings, whereby thou hast forsaken me. 21. The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou

survival of the Divine Judgment is due to the fact that Israel always possessed a "righteous remnant." In the deepest night of exile and despair, that loyal minority would kindle the light of repentance and hope in the souls of their People, and thereby render it indestructible.

16–19. These curses take the same verbal form as the blessings, *v.* 1–6, and express failure in every department of national life.

20–26. Disastrous years, fevers, droughts and ruinous defeat in battle.

20. *cursing.* The general term, particulars of which follow.

discomfiture. Inability to complete a task undertaken (Ibn Ezra).

rebuke. Failure to enjoy the fruit of one's labours through constant anxiety and vexation.

21. *pestilence.* Any dangerous epidemic.

טו וְהָיָה אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת
אֶת־כָּל־מִצְוֹתָיו וְחֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם וּבָאוּ
16 עָלֶיךָ כָּל־הַקְּלָלוֹת הָאֵלֶּה וְהִשִּׂיגוּךָ: אָרוּר אַתָּה בָּעִיר
17 וְאָרוּר אַתָּה בַּשָּׂדֶה: אָרוּר טַנְאֲךָ וּמִשְׁאַרְתֶּךָ: אָרוּר פְּרִי־
18 בִטְנְךָ וּפְרִי אַדְמָתֶךָ שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרֹת צֹאנֶךָ: אָרוּר
19 אַתָּה בְּבֹאֶךָ וְאָרוּר אַתָּה בְּצֵאתֶךָ: יְשַׁלַּח יְהוָה־בְּךָ אֶת־
כ הַמְּאֵרָה אֶת־הַמְהוּמָה וְאֶת־הַמִּגְעָרֶת בְּכָל־מִשְׁלַח יָדְךָ
אֲשֶׁר תַּעֲשֶׂה עַד הִשָּׁמְדְךָ וְעַד־אָבְדְךָ מַהֵר מִפְּנֵי רֹעַ
21 מַעַלְלֶיךָ אֲשֶׁר עֲזַבְתָּנִי: יַדְבֵּק יְהוָה בְּךָ אֶת־הַדָּבֶר עַד
כַּלֹּתוֹ אֹתְךָ מֵעַל הָאֲדָמָה אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ:

maledictions which warned Israel against the violation of the Law" (Milman). "Three times does the wave of holy passion rise and fall. At first the exuberance of the woes enumerated overpowers our attention; the musically parallel sentences, which in other speeches make perorations, here come for intervals of relief. Another stream of denunciation brings the serving the LORD with joyfulness, and with gladness of heart by reason of the abundance of all things, into contrast with the serving of the enemy in hunger, and in thirst, and in nakedness, and in want of all things; and the siege laid by the enemy is extended in picture to the last horrors the mind can conceive. Yet another flood of speech begins with the 'glorious and fearful' Name; and there passes before us the fading of the life of promise into plagues and exile; in exile, the trembling heart, and failing of eyes, and pining of soul; until for a final climax the original salvation of Israel is reversed in a voluntary returning to the land of bondage, the people selling themselves to their enemies for bondmen and bondwomen, a climax yet more final than this, for 'no man shall buy you'" (Moulton).

The curses are national and not individual. They are all of them conditional, declaring what God would bring on Israel in the event of its complete apostasy, and this was never true for any long time of the entire nation. However, the calamities here predicted were literally fulfilled as regards the mass of the nation in some period or other of Jewish history. Israel's

goest in to possess it. 22. The LORD shall smite thee with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. 23. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. 24. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. 25. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and shalt flee seven ways before them: and thou shalt be a terror unto all the kingdoms of the earth. 26. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and there shall be none to fray them away. 27. The LORD shall smite thee with the boil of Egypt, and with the tumours, and with the scurvy, and with the itch, whereof thou canst not be healed. 28. The LORD shall smite thee with madness, and with blindness, and with astonishment of heart: 29. and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways:

for, what difference can it be to the blind man, whether he gropeth in the light or in the dark? Until one night I was walking in the road, and met a blind man with a lighted torch in his hand. 'Son,' said I, 'why dost thou carry that torch? thou canst not see its light.' 'Friend' replied the blind man, 'true it is I cannot see, but as long as I carry

22 יַכְּכָה יְהוָה בַּשַּׁחֶפֶת וּבַקַּדַּחַת וּבַדַּלֶּקֶת וּבְחַרְחֻר וּבַחֶרֶב
23 וּבַשִּׁדָּפוֹן וּבִירָקוֹן וְרָדְפוּךָ עַד אָבְדֶךָ: וְהָיוּ שָׁמֶיךָ אֲשֶׁר עַל־
24 רֹאשְׁךָ נְחֹשֶׁת וְהָאָרֶץ אֲשֶׁר תַּחְתֶּיךָ בַּרְזֶל: יִתֵּן יְהוָה אֶת־
מְטַר אַרְצְךָ אָבָק וְעָפָר מִן־הַשָּׁמַיִם יֵרֵד עָלֶיךָ עַד הִשָּׁמְדֶךָ:
כה יִתֶּנְךָ יְהוָה ׀ נָגָף לִפְנֵי אֹיְבֶיךָ בְּדֶרֶךְ אֶחָד תֵּצֵא אֵלָיו
וּבְשִׁבְעָה דְרָכִים תָּנוּס לְפָנָיו וְהָיִיתָ לְזַעֲוָה לְכֹל מַמְלְכוֹת
26 הָאָרֶץ: וְהָיְתָה נִבְלָתְךָ לְמַאֲכָל לְכָל־עוֹף הַשָּׁמַיִם וּלְבֶהֱמַת
27 הָאָרֶץ וְאֵין מַחֲרִיד: יַכְּכָה יְהוָה בְּשִׁחֵין מִצְרַיִם וּבָעְפָלִים
28 וּבַגָּרָב וּבֶחָרֶס אֲשֶׁר לֹא־תוּכַל לְהֵרָפֵא: יַכְּכָה יְהוָה
29 בְּשִׁגָּעוֹן וּבְעִוָּרוֹן וּבְתִמְהוֹן לֵבָב: וְהָיִיתָ מְמַשֵּׁשׁ בַּצָּהֳרַיִם

ובטחורים ק׳ v. 27.

22. *shall smite thee.* With seven plagues; five on men, and two on crops. The identification of the names of the plagues is by Macalister.

consumption. A wasting fever of the Mediterranean type.

fever. Malaria.

inflammation. Typhoid fever.

fiery heat. lit. "irritation," erysipelas.

24. *powder and dust.* An allusion to the sirocco, with its fogs of sand and dust.

25. *a terror unto.* Better, *a horror unto* (AJ), or, "a shuddering unto"; an awe-inspiring spectacle.

26. *fray.* Frighten, as Rizpah's mother-love did, II Sam. xxi, 10. So complete would be the rout, that the dead would lie unburied.

27–37. Incurable diseases, mental blindness, a helpless prey to cruel invaders, and ignominous exile.

27. *the boil of Egypt.* Cf. Deut. vii, 15.

28. *astonishment of heart.* Dismay; confusion of mind.

29. *grope.* lit. "be groping;" reduced to blind helplessness.

as the blind gropeth in darkness. "Rabbi José said, All my days I grieved at my not being able to explain this verse;

and thou shalt be only oppressed and spoiled alway, and there shall be none to save thee. 30. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not use the fruit thereof. 31. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to save thee. 32. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day: and there shall be nought in the power of thine hand. 33. The fruit of thy ground, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: 34. so that thou shalt be mad for the sight of thine eyes which thou shalt see. 35. The LORD shall smite thee in the knees, and in the legs, with a sore boil, whereof thou canst not be healed, from the sole of thy foot unto the crown of thy head. 36. The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which thou hast not known, thou nor thy fathers; and there shalt thou serve other gods, wood and stone. 37. And

serve other gods, wood and stone. "Transportation to a heathen land would mean absorption into the religion, as well as into the life, of heathenism" (Welch).

כַּאֲשֶׁר יָמֹשׁ הֶעִוֵּר בָּאֲפֵלָה וְלֹא תַצְלִיחַ אֶת־דְּרָכֶיךָ
ל וְהָיִיתָ אַךְ עָשׁוּק וְגָזוּל כָּל־הַיָּמִים וְאֵין מוֹשִׁיעַ׃ אִשָּׁה תְאָרֵשׂ
וְאִישׁ אַחֵר יִשְׁגָּלֶנָּה בַּיִת תִּבְנֶה וְלֹא־תֵשֵׁב בּוֹ כֶּרֶם תִּטַּע
31 וְלֹא תְחַלְלֶנּוּ׃ שׁוֹרְךָ טָבוּחַ לְעֵינֶיךָ וְלֹא תֹאכַל מִמֶּנּוּ חֲמֹרְךָ
גָּזוּל מִלְּפָנֶיךָ וְלֹא יָשׁוּב לָךְ צֹאנְךָ נְתֻנוֹת לְאֹיְבֶיךָ וְאֵין לְךָ
32 מוֹשִׁיעַ׃ בָּנֶיךָ וּבְנֹתֶיךָ נְתֻנִים לְעַם אַחֵר וְעֵינֶיךָ רֹאוֹת
33 וְכָלוֹת אֲלֵיהֶם כָּל־הַיּוֹם וְאֵין לְאֵל יָדֶךָ׃ פְּרִי אַדְמָתְךָ וְכָל־
יְגִיעֲךָ יֹאכַל עַם אֲשֶׁר לֹא־יָדַעְתָּ וְהָיִיתָ רַק עָשׁוּק וְרָצוּץ
34 כָּל־הַיָּמִים׃ וְהָיִיתָ מְשֻׁגָּע מִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה׃
לה יַכְּכָה יְהוָה בִּשְׁחִין רָע עַל־הַבִּרְכַּיִם וְעַל־הַשְּׁלָקַיִם אֲשֶׁר
36 לֹא־תוּכַל לְהֵרָפֵא מִכַּף רַגְלְךָ וְעַד קָדְקֳדֶךָ׃ יוֹלֵךְ יְהוָה
אֹתְךָ וְאֶת־מַלְכְּךָ אֲשֶׁר תָּקִים עָלֶיךָ אֶל־גּוֹי אֲשֶׁר לֹא־
יָדַעְתָּ אַתָּה וַאֲבֹתֶיךָ וְעָבַדְתָּ שָּׁם אֱלֹהִים אֲחֵרִים עֵץ וָאָבֶן׃

ישבבה ק .v 30

this torch in my hand, the sons of men see me, take pity on me, and save me from pitfalls, from thorns and briers' " (Talmud). Thus, the apparently superfluous phrase *in darkness* was to emphasise the greatness of the calamity that would befall Israel. Even at noonday they were to grope as the blind do in the darkness, without a ray of light to exhibit their distress to the compassion of men.

30. *not use the fruit thereof.* See xx, 6. The helpless inhabitants would be at the mercy of insatiable conquerors, so that they could call nothing they possessed—not even their wives and children—their own.

31. *before thine eyes.* Whilst thou art looking on, unable to raise a hand to prevent it.

32. *thy sons and thy daughters.* History records several large deportations of Israelites to distant lands beyond the Euphrates.

34. *be mad. i.e.* be driven mad.

36. *thy king.* II Kings xxiv reports that Jehoiakim was carried captive to Babylon with 10,000 of his subjects.

thou shalt become an astonishment, a proverb, and a byword, among all the peoples whither the LORD shall lead thee away. 38. Thou shalt carry much seed out into the field, and shalt gather little in ; for the locust shall consume it. 39. Thou shalt plant vineyards and dress them, but thou shalt neither drink of the wine, nor gather the grapes ; for the worm shall eat them. 40. Thou shalt have olive trees throughout all thy borders, but thou shalt not anoint thyself with the oil ; for thine olive shall cast its fruit. 41. Thou shalt beget sons and daughters, but they shall not be thine ; for they shall go into captivity. 42. All thy trees and the fruit of thy ground shall the locust possess. 43. The stranger that is in the midst of thee shall mount up above thee higher and higher ; and thou shalt come down lower and lower. 44. He shall lend to thee, and thou shalt not lend to him : he shall be the head, and thou shalt be the tail. 45. And all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed ; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee : 46. and they shall be upon thee for a sign and for a wonder,

46. *for a sign and for a wonder.* The calamities shall testify to the truth of the Divine interposition in history. As soon as they were prepared to acknowledge that what they suffered was not unmerited, there was still soundness in them, and they would receive mercy at the hands of God.

37 וְהָיִיתָ לְשַׁמָּה לְמָשָׁל וְלִשְׁנִינָה בְּכֹל הָעַמִּים אֲשֶׁר־יְנַהֲגֶךָ
38 יְהוָה שָׁמָּה: זֶרַע רַב תּוֹצִיא הַשָּׂדֶה וּמְעַט תֶּאֱסֹף כִּי יַחְסְלֶנּוּ
39 הָאַרְבֶּה: כְּרָמִים תִּטַּע וְעָבָדְתָּ וְיַיִן לֹא־תִשְׁתֶּה וְלֹא
מ תֶאֱגֹר כִּי תֹאכְלֶנּוּ הַתֹּלָעַת: זֵיתִים יִהְיוּ לְךָ בְּכָל־גְּבוּלֶךָ
41 וְשֶׁמֶן לֹא תָסוּךְ כִּי יִשַּׁל זֵיתֶךָ: בָּנִים וּבָנוֹת תּוֹלִיד וְלֹא־
42 יִהְיוּ לָךְ כִּי יֵלְכוּ בַּשֶּׁבִי: כָּל־עֵצְךָ וּפְרִי אַדְמָתְךָ יְיָרֵשׁ
43 הַצְּלָצַל: הַגֵּר אֲשֶׁר בְּקִרְבְּךָ יַעֲלֶה עָלֶיךָ מַעְלָה מַעְלָה
44 וְאַתָּה תֵּרֵד מַטָּה מָּטָּה: הוּא יַלְוְךָ וְאַתָּה לֹא תַלְוֶנּוּ
מה הוּא יִהְיֶה לְרֹאשׁ וְאַתָּה תִּהְיֶה לְזָנָב: וּבָאוּ עָלֶיךָ כָּל־
הַקְּלָלוֹת הָאֵלֶּה וּרְדָפוּךָ וְהִשִּׂיגוּךָ עַד הִשָּׁמְדֶךָ כִּי־לֹא
שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו אֲשֶׁר
46 צִוָּךְ: וְהָיוּ בְךָ לְאוֹת וּלְמוֹפֵת וּבְזַרְעֲךָ עַד־עוֹלָם: תַּחַת
47

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v. 42. פתח בסיפ

37. *a proverb.* A taunt.
byword. lit. "the object of biting remarks."

38–44. Impoverished Israel reduced to dependence on the resident foreigner.

40. *thine olive shall cast its fruit.* "Thine olives shall drop off" (Moffatt).

41. *shall not be thine.* With transportation to a foreign land, estrangement from their fathers, Faith and People must inevitably follow. Such estrangement is deemed a curse in Mal. III, 24; see *Leviticus*, p. 473. Byalik calls attention to a similar estrangement of the children from their Faith and People in the present age, and considers it the supreme tragedy of the Spiritual Golus of the emancipation era.

43. *the stranger.* He who had received the charity of the Israelites, to him would they now have to look for commiseration. They must learn to live as servants where they had once been masters.

45–48. The reason for these terrible calamities.

45. *because.* A return to the keynote of this whole chapter, *v.* 15.

and upon thy seed for ever: 47. because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things: 48. therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. 49. The LORD shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; 50. a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: 51. and he shall eat the fruit of thy cattle, and the fruit of thy ground, until thou be destroyed: which also shall not leave thee corn, wine, or oil, the increase of thy kine, or the young of thy flock, until he have caused thee to perish. 52. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. 53. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the LORD thy God hath given thee; in the siege and in the straitness, wherewith thine enemies shall straiten thee. 54. The man that is tender

wherewith . . . shall straiten thee. "As your foes are pressing you hard" (Moffatt).

אֲשֶׁר לֹא־עָבַדְתָּ אֶת־יְהוָה אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב
48 מֵרֹב כֹּל: וְעָבַדְתָּ אֶת־אֹיְבֶיךָ אֲשֶׁר יְשַׁלְּחֶנּוּ יְהוָה בָּךְ
בְּרָעָב וּבְצָמָא וּבְעֵירֹם וּבְחֹסֶר כֹּל וְנָתַן עֹל בַּרְזֶל עַל־
49 צַוָּארֶךָ עַד הִשְׁמִידוֹ אֹתָךְ: יִשָּׂא יְהוָה עָלֶיךָ גּוֹי מֵרָחֹק
מִקְצֵה הָאָרֶץ כַּאֲשֶׁר יִדְאֶה הַנָּשֶׁר גּוֹי אֲשֶׁר לֹא־תִשְׁמַע
נ לְשֹׁנוֹ: גּוֹי עַז פָּנִים אֲשֶׁר לֹא־יִשָּׂא פָנִים לְזָקֵן וְנַעַר לֹא
51 יְחֹן: וְאָכַל פְּרִי בְהֶמְתְּךָ וּפְרִי־אַדְמָתְךָ עַד הִשָּׁמְדֶךָ אֲשֶׁר
לֹא־יַשְׁאִיר לְךָ דָּגָן תִּירֹשׁ וְיִצְהָר שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרֹת
52 צֹאנֶךָ עַד הַאֲבִידוֹ אֹתָךְ: וְהֵצַר לְךָ בְּכָל־שְׁעָרֶיךָ עַד רֶדֶת
חֹמֹתֶיךָ הַגְּבֹהֹת וְהַבְּצֻרוֹת אֲשֶׁר אַתָּה בֹטֵחַ בָּהֶן בְּכָל־
אַרְצֶךָ וְהֵצַר לְךָ בְּכָל־שְׁעָרֶיךָ בְּכָל־אַרְצְךָ אֲשֶׁר נָתַן יְהוָה
53 אֱלֹהֶיךָ לָךְ: וְאָכַלְתָּ פְּרִי־בִטְנְךָ בְּשַׂר בָּנֶיךָ וּבְנֹתֶיךָ אֲשֶׁר
נָתַן־לְךָ יְהוָה אֱלֹהֶיךָ בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר־יָצִיק לְךָ

upon thy seed for ever. *i.e.* as long as they maintained their disobedience and rebelliousness. But, as stated in Deut. xxx, 2, 3, should they "bethink themselves" and "return," then would they reap the blessings of restoration and prosperity.

49–55. Measure for measure. Invasion by a far-off nation. The horrors of siege.

49. *bring a nation against thee.* A prediction, says Nachmanides, of the fall of the Second Temple under the Romans. The words, however, apply quite appropriately to the invasions by the Assyrians and Babylonians, as described in the writings of the Prophets.

50. *fierce countenance.* Unyielding to considerations of humanity or pity.

53. *eat the fruit of thine own body.* Hunger would so brutalise them; see II Kings vi, 25–29; Lam. iv, 10. This horror was repeated at the siege of Jerusalem by the Romans.

among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he hath remaining : 55. so that he will not give to any of them of the flesh of his children whom he shall eat, because he hath nothing left him ; in the siege and in the straitness, wherewith thine enemy shall straiten thee in all thy gates. 56. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter ; 57. and toward her young one that cometh out from between her feet, and toward her children which she shall bear ; for she shall eat them for want of all things secretly : in the siege and in the straitness, wherewith thine enemy shall straiten thee in thy gates. 58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD ; 59. then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. 60. And he will bring upon thee again all the diseases of Egypt, which thou wast afraid of ; and they shall cleave unto thee. 61. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. 62. And

54 אִיבֶךָּ׃ הָאִישׁ הָרַךְ בְּךָ וְהֶעָנֹג מְאֹד תֵּרַע עֵינוֹ בְּאָחִיו
נה וּבְאֵשֶׁת חֵיקוֹ וּבְיֶתֶר בָּנָיו אֲשֶׁר יוֹתִיר׃ מִתֵּת ו לְאַחַד
מֵהֶם מִבְּשַׂר בָּנָיו אֲשֶׁר יֹאכֵל מִבְּלִי הִשְׁאִיר־לוֹ כָּל
בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יָצִיק לְךָ אֹיִבְךָ בְּכָל־שְׁעָרֶיךָ׃
56 הָרַכָּה בְךָ וְהֶעָנֹגָה אֲשֶׁר לֹא־נִסְּתָה כַּף־רַגְלָהּ הָצֵג עַל־
הָאָרֶץ מֵהִתְעַנֵּג וּמֵרֹךְ תֵּרַע עֵינָהּ בְּאִישׁ חֵיקָהּ וּבִבְנָהּ
57 וּבְבִתָּהּ׃ וּבִשִׁלְיָתָהּ הַיֹּצֵאת ו מִבֵּין רַגְלֶיהָ וּבִבָנֶיהָ אֲשֶׁר
תֵּלֵד כִּי־תֹאכְלֵם בְּחֹסֶר־כֹּל בַּסֵּתֶר בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר
58 יָצִיק לְךָ אֹיִבְךָ בִּשְׁעָרֶיךָ׃ אִם־לֹא תִשְׁמֹר לַעֲשׂוֹת אֶת־
כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת הַכְּתֻבִים בַּסֵּפֶר הַזֶּה לְיִרְאָה
59 אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא הַזֶּה אֵת יְהוָה אֱלֹהֶיךָ׃ וְהִפְלָא
יְהוָה אֶת־מַכֹּתְךָ וְאֵת מַכּוֹת זַרְעֶךָ מַכּוֹת גְּדֹלֹת וְנֶאֱמָנוֹת
ס חֳלָיִם רָעִים וְנֶאֱמָנִים׃ וְהֵשִׁיב בְּךָ אֵת כָּל־מַדְוֵה מִצְרַיִם
61 אֲשֶׁר יָגֹרְתָּ מִפְּנֵיהֶם וְדָבְקוּ בָּךְ׃ גַּם כָּל־חֳלִי וְכָל־מַכָּה
אֲשֶׁר לֹא כָתוּב בְּסֵפֶר הַתּוֹרָה הַזֹּאת יַעְלֵם יְהוָה עָלֶיךָ

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v. 57. חסר אלף

54. *his eye shall be evil.* He would grudge to give even this ghastly food to those nearest and dearest to him.

56–68. Concluding Warning

58. *fear this glorious and fearful name.* The adjective "glorious" has reference to the majesty of God to Whom fear (*i.e.* reverence) is due; "fearful" denotes God's awe-inspiring nature. *Name* is occasionally used as a synonym for Deity, or as denoting the Divine Presence; cf. Lev. xxiv, 11.

59. *wonderful.* Extraordinary, exceptional.

ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou didst not hearken unto the voice of the LORD thy God. 63. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to cause you to perish, and to destroy you; and ye shall be plucked from off the land whither thou goest in to possess it. 64. And the LORD shall scatter thee among all peoples, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and stone. 65. And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot: but the LORD shall give thee there a trembling heart, and failing of eyes, and pining of soul: 66. and thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have none assurance of thy life: 67. in the morning thou shalt say, Would God it were even! and

none assurance of thy life. "Thou shalt expect every moment to be thy last" (Driver). Better, *thou shalt not believe in thy life*; *i.e.* thou canst not believe that these happenings are happening to *thee*, that they are real; deluding thyself with the vain hope that it is all an evil dream (Steinthal).

67. *in the morning thou shalt say.* Even as he that suffers acute pain, yearns for the hours to pass. This *v.* graphically depicts the agonized uncertainty, protracted by day and by night. "One seems to hear the voice of the Wandering Jew" (Bertholet).

62 עַד הִשָּׁמְדֶךָ׃ וְנִשְׁאַרְתֶּם בִּמְתֵי מְעָט תַּחַת אֲשֶׁר הֱיִיתֶם
כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב כִּי־לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ׃
63 וְהָיָה כַּאֲשֶׁר־שָׂשׂ יְהוָה עֲלֵיכֶם לְהֵיטִיב אֶתְכֶם וּלְהַרְבּוֹת
אֶתְכֶם כֵּן יָשִׂישׂ יְהוָה עֲלֵיכֶם לְהַאֲבִיד אֶתְכֶם וְלַהַשְׁמִיד
אֶתְכֶם וְנִסַּחְתֶּם מֵעַל הָאֲדָמָה אֲשֶׁר־אַתָּה בָא־שָׁמָּה
64 לְרִשְׁתָּהּ׃ וֶהֱפִיצְךָ יְהוָה בְּכָל־הָעַמִּים מִקְצֵה הָאָרֶץ וְעַד־
קְצֵה הָאָרֶץ וְעָבַדְתָּ שָׁם אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדַעְתָּ
סה אַתָּה וַאֲבֹתֶיךָ עֵץ וָאָבֶן׃ וּבַגּוֹיִם הָהֵם לֹא תַרְגִּיעַ וְלֹא־
יִהְיֶה מָנוֹחַ לְכַף־רַגְלֶךָ וְנָתַן יְהוָה לְךָ שָׁם לֵב רַגָּז וְכִלְיוֹן
66 עֵינַיִם וְדַאֲבוֹן נָפֶשׁ׃ וְהָיוּ חַיֶּיךָ תְּלָאִים לְךָ מִנֶּגֶד וּפָחַדְתָּ
67 לַיְלָה וְיוֹמָם וְלֹא תַאֲמִין בְּחַיֶּיךָ׃ בַּבֹּקֶר תֹּאמַר מִי־יִתֵּן

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v. 62. קמץ בדיק

63. *the* LORD *rejoiced over you.* When a son walks in the right way, it is the father's joy to help him and to show him kindness. Should, however, the son fall into evil ways, then it is equally the father's "joy" to find some means—even painful ones—to bring him back to the right path. In like manner, God "rejoices" to bring upon sinful Israel the trials and sufferings of exile, in order thereby to purify and elevate him, and thus restore him to His favour.

64. *shall scatter thee . . and stone.* See on *v.* 36.

65. *among these nations.* Israel is to have no rest—never-ceasing anxiety, life in perpetual jeopardy, an unendurable present, and a future of undefined terrors.

failing of eyes. Usually taken to mean the gradual extinction of all hope; or, the eyes refuse their office, because they see only horror.

pining of soul. A mind tortured and restless.

66. *life shall hang in doubt before thee.* Like an object suspended by a tender thread and held in front of one's eyes—about to fall down and break at any moment; but see next comment.

at even thou shalt say, Would God it were morning! for the fear of thine heart which thou shalt fear, and for the sight of thine eyes which thou shalt see. 68. And the LORD shall bring thee into Egypt again with ships, by the way whereof I said unto thee, Thou shalt see it no more again: and there ye shall sell yourselves unto your enemies for bondmen and for bondwomen, and no man shall buy you.

69. These are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.*vii

69. SUPERSCRIPTION

"If, in Hellas, the beautiful was conceived to be the fruit of joyful play; if, in Rome, serious will was held to lead to power and right; in Jerusalem, everything high and holy was deemed to be the vintage of suffering and sorrow" (Steinthal).

69. *these are the words of the covenant.* A summary description of the contents of the whole chapter.

beside the covenant . . . in Horeb. A reference to the parallel section of the Warning in Lev. XXVI.

CHAPTER XXIX

In this and the succeeding chapters, Moses sums up the argument in the previous discourses. He reviews the journey of Israel from Egypt to Moab. Israel now stands ready to enter God's Covenant; let none dream to escape the curse of disobedience. God's wrath will be manifest to all in Israel's Exile. Yet even then, Repentance will bring return from Exile. Let Israel note the simplicity of the Divine Commandment, and the issues of life and death dependent on obedience or disobedience of it.

עֶרֶב וּבָעֶרֶב תֹּאמַר מִי־יִתֵּן בֹּקֶר מִפַּחַד לְבָבְךָ אֲשֶׁר
68 תְּפְחָד וּמִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה: וְהֵשִׁיבְךָ יְהוָה מִצְרַיִם
בָּאֳנִיוֹת בַּדֶּרֶךְ אֲשֶׁר אָמַרְתִּי לְךָ לֹא־תֹסִיף עוֹד לִרְאֹתָהּ
וְהִתְמַכַּרְתֶּם שָׁם לְאֹיְבֶיךָ לַעֲבָדִים וְלִשְׁפָחוֹת וְאֵין קֹנֶה:
69 ס אֵלֶּה דִּבְרֵי הַבְּרִית אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה לִכְרֹת
אֶת־בְּנֵי יִשְׂרָאֵל בְּאֶרֶץ מוֹאָב מִלְּבַד הַבְּרִית אֲשֶׁר־כָּרַת
אִתָּם בְּחֹרֵב: פ שביעי

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v. 67. קמץ בדיק

68. *bring thee into Egypt again.* A culminating calamity. God repeals the prohibition mentioned in XVII, 16, and they would be returned to Egypt, to the degradation of their erstwhile Egyptian serfdom. At the destruction of Jerusalem by the Romans, both Titus and Hadrian consigned multitudes of Jews into slavery; and Egypt received a large proportion of those slaves.

with ships. In ships. They came forth from Egypt "600,000 men on foot," a disciplined host of free warriors, but would be carried thither cooped up in slave-ships. The Romans had a fleet in the Mediterranean, and this was an easier and safer way of transporting prisoners than by land across the desert.

sell yourselves. Better, *offer yourselves for sale*; ye will in vain seek and yearn to be bought as man-servants and maid-servants (Rashi).

no man shall buy you. Josephus records that when, at the Destruction of Jerusalem, the Roman troops grew weary of slaughter, 97,000 of the younger prisoners were spared. Those over seventeen years were sent to the mines, or to the arenas to fight as gladiators or against wild beasts; those under seventeen were sold as slaves; but the market was so glutted that, though offered at nominal prices, none would buy them! Those who remained unpurchased were sent into confinement, where they perished by hundreds and thousands from hunger.

CHAPTER XXIX

29 1. And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; 2. the great temptations which thine eyes saw, the signs, and those great wonders: 3. but the LORD hath not given you an heart to know, and eyes to see, and ears to hear, unto this day. 4. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. 5. Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God.*m 6. And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: 7. and we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of the Manassites. 8. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

8. *keep therefore the words of this covenant.* Now that you have succeeded, be humble even in the midst of your triumphs; observe all the words of the Covenant, and do them.

For the Lesson from the Prophets, Isaiah LX, 1–22, *see* The Haftorahs, p. 534.

For the Blessings before and after the Haftorah, see p. 460.

Cap. XXIX. כט

כט א וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אַתֶּם רְאִיתֶם
אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם לְפַרְעֹה
2 וּלְכָל־עֲבָדָיו וּלְכָל־אַרְצוֹ: הַמַּסֹּת הַגְּדֹלֹת אֲשֶׁר רָאוּ
3 עֵינֶיךָ הָאֹתֹת וְהַמֹּפְתִים הַגְּדֹלִים הָהֵם: וְלֹא־נָתַן יְהוָה
לָכֶם לֵב לָדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנַיִם לִשְׁמֹעַ עַד הַיּוֹם
4 הַזֶּה: וָאוֹלֵךְ אֶתְכֶם אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לֹא־בָלוּ
ה שַׂלְמֹתֵיכֶם מֵעֲלֵיכֶם וְנַעַלְךָ לֹא־בָלְתָה מֵעַל רַגְלֶךָ: לֶחֶם
לֹא אֲכַלְתֶּם וְיַיִן וְשֵׁכָר לֹא שְׁתִיתֶם לְמַעַן תֵּדְעוּ כִּי אֲנִי
מפטיר 6 יְהוָה אֱלֹהֵיכֶם: וַתָּבֹאוּ אֶל־הַמָּקוֹם הַזֶּה וַיֵּצֵא סִיחֹן מֶלֶךְ־
7 חֶשְׁבּוֹן וְעוֹג מֶלֶךְ־הַבָּשָׁן לִקְרָאתֵנוּ לַמִּלְחָמָה וַנַּכֵּם: וַנִּקַּח
אֶת־אַרְצָם וַנִּתְּנָהּ לְנַחֲלָה לָרְאוּבֵנִי וְלַגָּדִי וְלַחֲצִי שֵׁבֶט
8 הַמְנַשִּׁי: וּשְׁמַרְתֶּם אֶת־דִּבְרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם
לְמַעַן תַּשְׂכִּילוּ אֵת כָּל־אֲשֶׁר תַּעֲשׂוּן:

1. *seen all the* Lord *did.* They had been witnesses of God's special watchfulness over them, in guiding them safely through the wilderness, and in aiding them to crush their enemies.

2. *great temptations.* *i.e.* provings, trials; see on iv, 34.

3. *an heart to know.* The constant succession of God's mercies had no proper effect on them, as the spiritual power was not theirs to appreciate the full meaning of Israel's history; cf. on Isaiah vi, 9 and 10, *Exodus*, p. 511.

4. *led you forty years.* The narrative here suddenly changes to the first person singular, with God as the speaker.

your clothes are not waxen old. You had no need to trouble yourselves with material cares.

5. *that ye . . .* Lord. To teach you dependence on God's guidance and sustaining care.

VIII. NITZAVIM

29 9. Ye stand this day all of you before the LORD your God; your heads, your tribes, your elders, and your officers, even all the men of Israel, 10. your little ones, your wives, and thy stranger that is in the midst of thy camps, from the hewer of thy wood unto the drawer of thy water: 11. that thou shouldest enter into the covenant of the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:*ii 12. that he may establish thee this day unto himself for a people, and that he may be unto thee a God, as he spake unto thee, and as he sware unto thy fathers, to Abraham, to Isaac, and

9. *stand this day all of you.* Moses spake these words to the multitudes of Israel whom he had assembled to stand before God on the day of his death (Rashi).

your heads, your tribes, *i.e.* the heads of your tribes (Rashi, Ibn Ezra).

10. *thy stranger.* The non-Israelite element that accompanied them out of Egypt; Exod. XII, 38; Num. XI, 4.

hewer of thy wood . . . water. The strangers performing menial duties for the individual Israelites. Thus, all classes of the population are to be included in the Covenant.

11. *and into his oath.* A covenant sealed by an oath; Gen. XXVI, 28.

51 נא פ פ פ

כט 9 אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רָאשֵׁיכֶם
י שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל: טַפְּכֶם
נְשֵׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ מֵחֹטֵב עֵצֶיךָ עַד שֹׁאֵב
11 מֵימֶיךָ: לְעָבְרְךָ בִּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאָלָתוֹ אֲשֶׁר יְהוָה
שני 12 אֱלֹהֶיךָ כֹּרֵת עִמְּךָ הַיּוֹם: לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ
לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹהִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר
13 נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב: וְלֹא אִתְּכֶם

VIII. NITZAVIM

(Chapters XXIX, 9–XXX)

XXIX, 9–28. Moses' Third Discourse Continued

Moses reviews the different orders of people before him, all assembled to enter into a Covenant with God : heads of tribes, elders, officers, all the men of Israel, the little ones, the wives, the strangers ; he thinks of others who shall hereafter take part in such solemn acts. He warns every man or woman, every family or tribe, against nourishing evil in their hearts, and trusting to escape in the general righteousness. He proclaims how the sinful individual shall be separated for doom, the land of a sinful tribe overthrown in a curse. But he adds words of mercy ; and he makes solemn appeals to choose life and not death (Moulton).

to Jacob. 13. Neither with you only do I make this covenant and this oath; 14. but with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day*iii: 15. (for ye know how we dwelt in the land of Egypt; and how we came through the midst of the nations through which ye passed; 16. and ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:) 17. lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go to serve the gods of those nations; lest there should be among you a root that beareth gall and wormwood; 18. and it come to pass, when he heareth the words of this oath, that he bless himself in his heart, saying, I shall have peace, though I walk in the stubbornness of mine heart, to destroy the moist

18. *bless himself in his heart.* Congratulate or delude himself. Because of God's oath to Israel, this man flatters himself that he is secure, no matter how recklessly he indulges in evil.

in the stubbornness of mine heart. "Though I persist in the strong wayward impulses of my heart;" cf. Jer. XXIII, 17.

to destroy the moist with the dry. Or, "to sweep away the well-watered soil with the dry"; a proverbial phrase, denoting a hurricane of destruction that would annihilate the community through the sinfulness of individual members here and there. As often in Scripture, the consequences of the idolater's self-congratulation are here represented ironically as his purpose. Others translate: "to add drunkenness to thirst"; *i.e.* to increase desire by indulgence; as indulgence increases desire, and desire in turn hastens to satisfy itself by indulgence (Maimonides, M. Lazarus).

לִבַּרְתְּכֶם אָנֹכִי כֹּרֵת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאָלָה הַזֹּאת׃
14 כִּי אֶת־אֲשֶׁר יֶשְׁנוֹ פֹּה עִמָּנוּ עֹמֵד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ
טו וְאֶת אֲשֶׁר אֵינֶנּוּ פֹּה עִמָּנוּ הַיּוֹם׃ כִּי־אַתֶּם יְדַעְתֶּם אֵת אֲשֶׁר־
יָשַׁבְנוּ בְּאֶרֶץ מִצְרָיִם וְאֵת אֲשֶׁר־עָבַרְנוּ בְּקֶרֶב הַגּוֹיִם אֲשֶׁר
16 עֲבַרְתֶּם׃ וַתִּרְאוּ אֶת־שִׁקּוּצֵיהֶם וְאֶת גִּלֻּלֵיהֶם עֵץ וָאֶבֶן
17 כֶּסֶף וְזָהָב אֲשֶׁר עִמָּהֶם׃ פֶּן־יֵשׁ בָּכֶם אִישׁ אוֹ־אִשָּׁה אוֹ
מִשְׁפָּחָה אוֹ־שֵׁבֶט אֲשֶׁר לְבָבוֹ פֹנֶה הַיּוֹם מֵעִם יְהוָה
אֱלֹהֵינוּ לָלֶכֶת לַעֲבֹד אֶת־אֱלֹהֵי הַגּוֹיִם הָהֵם פֶּן־יֵשׁ בָּכֶם
18 שֹׁרֶשׁ פֹּרֶה רֹאשׁ וְלַעֲנָה׃ וְהָיָה בְּשָׁמְעוֹ אֶת־דִּבְרֵי הָאָלָה

13–28. Israel, Present and Future, is a Unity

The Covenant is one which must be held to bind not only the living who were present that day, but their distant posterity as well.

15. *for ye know.* "For ye have experience of the idolatry rife both in Egypt and among the other nations bordering on Canaan; and can judge consequently of the necessity of including future generations in the terms of the obligation" (Driver).

came through the midst of the nations. The trying experiences they endured in their contact with Edom and Ammon, Moab and Midian.

16. *abominations.* Better, *detestable things;* a contemptuous designation for idols, with an implied reference to the immoral rites that went hand in hand with idol-worship.

their idols. lit. "inanimate blocks," fetishes.

silver and gold. The costly ornaments with which their worshippers beautified them (Talmud).

17. *lest there should be among you.* An elliptical phrase. The full sense is: "I adjure you to enter into this oath and covenant, for fear lest there should be among you. . . ."

gall. Heb. *rosh,* a poisonous herb.

gall and wormwood. Poison and bitterness—the consequences of idolatry. The sinner is here pictured as a bitter root bearing deadly fruit, destroying the life of a nation.

with the dry: 19. the LORD will not pardon him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the oath that is written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. 20. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the oaths of the covenant that is written in this book of the law. 21. And the generation to come, your children that shall rise up after you, and the foreigner that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses wherewith the LORD hath made it sick; 22. and that the whole land thereof is brimstone, and salt, and a burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in his anger, and in his wrath: 23. even all the nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger? 24. Then men shall say, Because they forsook the covenant of the LORD, the God of their fathers, which he made with them when he brought them forth out of the land of Egypt; 25. and went

22. *brimstone . . . wrath.* The imagery is drawn from the desolate surroundings of the Dead Sea; Gen. XIX, 24–29.
Admah and Zeboiim. See Gen. XIV, 2.

הַזֹּאת וְהִתְבָּרֵךְ בִּלְבָבוֹ לֵאמֹר שָׁלוֹם יִהְיֶה־לִּי כִּי
בִּשְׁרִרוּת לִבִּי אֵלֵךְ לְמַעַן סְפוֹת הָרְוָה אֶת־הַצְּמֵאָה׃
19 לֹא־יֹאבֶה יְהוָה סְלַח לוֹ כִּי אָז יֶעְשַׁן אַף־יְהוָה וְקִנְאָתוֹ
בָּאִישׁ הַהוּא וְרָבְצָה בּוֹ כָּל־הָאָלָה הַכְּתוּבָה בַּסֵּפֶר הַזֶּה
כ וּמָחָה יְהוָה אֶת־שְׁמוֹ מִתַּחַת הַשָּׁמָיִם׃ וְהִבְדִּילוֹ יְהוָה
לְרָעָה מִכֹּל שִׁבְטֵי יִשְׂרָאֵל כְּכֹל אָלוֹת הַבְּרִית הַכְּתוּבָה
21 בְּסֵפֶר הַתּוֹרָה הַזֶּה׃ וְאָמַר הַדּוֹר הָאַחֲרוֹן בְּנֵיכֶם אֲשֶׁר
יָקוּמוּ מֵאַחֲרֵיכֶם וְהַנֵּכְרִי אֲשֶׁר יָבֹא מֵאֶרֶץ רְחוֹקָה וְרָאוּ
אֶת־מַכּוֹת הָאָרֶץ הַהִוא וְאֶת־תַּחֲלֻאֶיהָ אֲשֶׁר־חִלָּה יְהוָה
22 בָּהּ׃ גָּפְרִית וָמֶלַח שְׂרֵפָה כָּל־אַרְצָהּ לֹא תִזָּרַע וְלֹא
תַצְמִחַ וְלֹא־יַעֲלֶה בָהּ כָּל־עֵשֶׂב כְּמַהְפֵּכַת סְדֹם וַעֲמֹרָה
23 אַדְמָה וּצְבֹיִים אֲשֶׁר הָפַךְ יְהוָה בְּאַפּוֹ וּבַחֲמָתוֹ׃ וְאָמְרוּ
כָּל־הַגּוֹיִם עַל־מָה עָשָׂה יְהוָה כָּכָה לָאָרֶץ הַזֹּאת מֶה חֳרִי
24 הָאַף הַגָּדוֹל הַזֶּה׃ וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת־בְּרִית יְהוָה
אֱלֹהֵי אֲבֹתָם אֲשֶׁר כָּרַת עִמָּם בְּהוֹצִיאוֹ אֹתָם מֵאֶרֶץ

כט 22. v וצבים ק׳

19. *shall smoke.* *i.e.* shall break forth in a destructive fire; cf. Psalm XVIII, 9.

oath. Or, "curse."

shall lie upon him. The Heb. root of this word is used to denote the crouching of a wild beast at the moment of pouncing upon its prey. So here, retribution will pounce upon the evil-doer unawares.

20. *shall separate him.* "If the sinners be a whole tribe, then shall it be sundered from the other tribes, and its members carried away into exile" (Ibn Ezra)—a fate which later befell the Ten Tribes (II Kings XVII, 6).

21–28. The whole land and people will suffer for apostasy, and future generations and the most distant nations will learn with horror God's judgment upon the depopulated land.

and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: 26. therefore the anger of the LORD was kindled against this land, to bring upon it all the curse that is written in this book: 27. and the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as at this day. 28. The secret things belong unto the LORD our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.*iv(**ii)

CHAPTER XXX

30 1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,

attention to important homiletical teachings in connection with the words thus dotted.

CHAPTER XXX

MOSES' THIRD DISCOURSE: CONCLUDED

1–10. OMNIPOTENCE OF REPENTANCE: RETURN FROM EXILE

A fuller restatement of the vital lesson taught in IV, 29–31. Punishment is not God's last word unto Israel. If Israel seeks God, Israel will find mercy at the hands of the LORD, and be brought back to the Land of his fathers.

1. *and thou shalt call them to mind.* Better, *then shalt thou bethink thyself* (Hirsch, AJ). This brings the consoling prediction that Israel's woes and tribulations would lead to Israel's betterment (Hirsch).

כה מִצְרָיִם: וַיֵּלְכוּ וַיַּעַבְדוּ אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוּ לָהֶם
26 אֱלֹהִים אֲשֶׁר לֹא־יְדָעוּם וְלֹא חָלַק לָהֶם: וַיִּחַר־אַף יְהוָה
בָּאָרֶץ הַהִוא לְהָבִיא עָלֶיהָ אֶת־כָּל־הַקְּלָלָה הַכְּתוּבָה
27 בַּסֵּפֶר הַזֶּה: וַיִּתְּשֵׁם יְהוָה מֵעַל אַדְמָתָם בְּאַף וּבְחֵמָה
28 וּבְקֶצֶף גָּדוֹל וַיַּשְׁלִכֵם אֶל־אֶרֶץ אַחֶרֶת כַּיּוֹם הַזֶּה: הַנִּסְתָּרֹת
לַיהוָה אֱלֹהֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת
אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת: רביעי ס (שני כשהן מחוב׳)

Cap. XXX. ל

ל א וְהָיָה כִּי־יָבֹאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה
אֲשֶׁר נָתַתִּי לְפָנֶיךָ וַהֲשֵׁבֹתָ אֶל־לְבָבְךָ בְּכָל־הַגּוֹיִם אֲשֶׁר

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27. ל רבתי 28. יא נקדות

25. *not given unto them.* See on IV, 19.

27. *cast them into another land.* "A prediction of the future exile of the whole House of Israel" (Nachmanides).

as at this day. As we see it to be the case now; cf. II, 30.

28. *the secret things . . . that we may do.* "The secret things (of the sin) are for God to discover, but the judgment when revealed is before us for ever as a warning" (Moulton). In Jewish thought, this *v.* has been made into a great law of life. There are limits to what mortal beings can know. Certain things are in the hands of God alone, and must be left with Him. But there are other things which are "revealed," and it is with these alone that we and our children ought to concern ourselves. These "revealed" things are the words and ordinances of the Torah, and to these we and all successive generations must render willing obedience. Benjamin Szold pointed out that the accentuation likewise emphasises this truth. If we follow the accents (גרשיים), this *v.* reads: "The secret things belong to the LORD our God *and* the revealed things; for us and our children it is to carry out all the words of this Law."

This *v.* is one of the fifteen passages of the Bible in which words (לנו ולבנינו ע) are dotted. The most probable explanation of these dots is, that they were intended to call

2. and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; 3. that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither the LORD thy God hath scattered thee. 4. If any of thine outcasts be in the uttermost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: 5. and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. 6 And the LORD thy God will open thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.*v(**iii) 7. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. 8. And thou shalt return and obey the voice of the LORD, and do all his commandments which

the lit. translation, "circumcise thy heart." The words of Jer. XXXI, 32, "I will put my law in their inward parts, and in their hearts will I write it," are taken by Nachmanides to express this particular teaching of Deuteronomy.

that thou mayest live. lit. "for thy life's sake."

7–10. Israel will again enjoy the blessings of obedience on his own land.

2 הַיָּחֵךְ יְהוָה אֱלֹהֶיךָ שָׁמָּה: וְשַׁבְתָּ עַד־יְהוָה אֱלֹהֶיךָ
וְשָׁמַעְתָּ בְקֹלוֹ כְּכֹל אֲשֶׁר־אָנֹכִי מְצַוְּךָ הַיּוֹם אַתָּה וּבָנֶיךָ
3 בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ: וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת־שְׁבוּתְךָ
וְרִחֲמֶךָ וְשָׁב וְקִבֶּצְךָ מִכָּל־הָעַמִּים אֲשֶׁר הֱפִיצְךָ יְהוָה
4 אֱלֹהֶיךָ שָׁמָּה: אִם־יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמָיִם מִשָּׁם
ה יְקַבֶּצְךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקָּחֶךָ: וֶהֱבִיאֲךָ יְהוָה אֱלֹהֶיךָ
אֶל־הָאָרֶץ אֲשֶׁר־יָרְשׁוּ אֲבֹתֶיךָ וִירִשְׁתָּהּ וְהֵיטִבְךָ וְהִרְבְּךָ
ו מֵאֲבֹתֶיךָ: וּמָל יְהוָה אֱלֹהֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן
7 חַיֶּיךָ: וְנָתַן יְהוָה אֱלֹהֶיךָ אֵת כָּל־הָאָלוֹת הָאֵלֶּה עַל־ חמישי
8 אֹיְבֶיךָ וְעַל־שֹׂנְאֶיךָ אֲשֶׁר רְדָפוּךָ: וְאַתָּה תָּשׁוּב וְשָׁמַעְתָּ (שלישי
בְּקוֹל יְהוָה וְעָשִׂיתָ אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ מחוב׳)

2. *shalt return.* Israel's sufferings would educate him to a higher and holier standard of conduct. He would take to heart the hard lessons taught him by his exile, and would return in sincere repentance (תשובה) to God.

3. *God will turn thy captivity.* lit. "God will turn again thy turning"; *i.e.* He will change thy fortune, restore thee to thy former happy state (Luzzatto, Ewald). The Talmud renders it, "And the LORD thy God will return with thy captivity." When Israel was in exile, God was, so to speak, in exile along with him. The Divine Cause which it is Israel's mission to champion was in eclipse. Israel's return from exile meant God's return along with him; see p. 552.

4–6. Though the Israelites be scattered to the four winds of heaven, yet will God reunite them in the Land of the Fathers, and work in Israel a change of heart.

4. *outcasts.* lit. "those dispersed."

6. *open thy heart.* So that it be no longer closed up, impenetrable, and unreceptive of spiritual teaching. God would help Israel to fulfil his ideal of duty. The RV has

I command thee this day. 9. And the LORD thy God will make thee plenteous in all the work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: 10. if thou shalt obey the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law; if thou turn unto the LORD thy God with all thine heart, and with all thy soul.*vi

11. For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. 12. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? 13. Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? 14. But the word is very nigh unto thee, in thy mouth, and in

14. *the word is very nigh.* The word of God is on the lips of fathers and children, teachers and taught. Man can carry the Torah, unlike the Sanctuary, everywhere with him. "When thou walkest, it shall lead thee; when thou liest down, it shall watch over thee; and when thou awakest, it shall talk with thee" (Prov. VI, 22). R. Jose the son of Kisma applied those words to the Torah, thus: *when thou walkest, it shall lead thee*—in this world; *when thou liest down, it shall watch over thee*—in the grave; *and when thou wakest, it shall talk with thee*—in the world to come.

9 הַיּוֹם׃ וְהוֹתִירְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל ׀ מַעֲשֵׂה יָדֶךָ בִּפְרִי
בִטְנְךָ וּבִפְרִי בְהֶמְתְּךָ וּבִפְרִי אַדְמָתְךָ לְטוֹבָה כִּי ׀ יָשׂוּב
10 יְהוָה לָשׂוּשׂ עָלֶיךָ לְטוֹב כַּאֲשֶׁר־שָׂשׂ עַל־אֲבֹתֶיךָ׃ כִּי
תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה
בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל־יְהוָה אֱלֹהֶיךָ בְּכָל־
ש׳ 11 לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃ ס כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר
אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא־רְחֹקָה הִוא׃
12 לֹא בַשָּׁמַיִם הֵוא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ
13 לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה׃ וְלֹא־מֵעֵבֶר לַיָּם הֵוא לֵאמֹר
מִי יַעֲבָר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ
14 וְנַעֲשֶׂנָּה׃ כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ

11–14. The Nature of God's Commandment

Israel should find it easy to return to God. For God's commandment is not too hard nor distant; but nigh, clear, and practicable. Sheer life and death, good and evil, are set before Israel. Obedience means blessing; disobedience, destruction. Choose life, and dwell in the Promised Land.

11. *this commandment.* In the collective sense, meaning all the laws repeatedly spoken of in Deuteronomy.

too hard. Or, "too wonderful," to understand and beyond one's power to do; nothing abstruse or esoteric, like the heathen mysteries (Hirsch).

neither is it far off. Out of reach, out of ken, far removed from the sphere of ordinary life.

12. *it is not in heaven.* It is not something inaccessible or supernatural, making it necessary for a man to scale the heights of heaven to find it, and bring it down to earth!

13. *beyond the sea.* In some distant land, among strange peoples.

thy heart, that thou mayest do it.*vii(**iv)

15. See, I have set before thee this day life and good, and death and evil; 16. in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgements, that thou mayest live and multiply, and that the LORD thy God may bless thee in the land whither thou goest in to possess it. 17. But if thine heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;*m 18. I denounce unto you this day, that ye shall surely perish; ye shall not prolong your days upon the land, whither thou passest over Jordan to go in to possess it. 19. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou

FREEWILL IN JUDAISM

therefore choose life. Jewish ethics is rooted in the doctrine of human responsibility, that is, *freedom of the will.* "All is in the hands of God, except the fear of God," is an undisputed maxim of the Rabbis. And "to subject our will to the will of our Father in Heaven" is the great purpose of man's life on earth. Josephus states that the doctrine of Freewill was maintained by the Pharisees both against the Sadducees who attributed everything to chance, and the Essenes who ascribed all the actions of man to predestination and Divine Providence. "Freewill is granted to every man. If he desires to incline towards the good way, and be righteous, he has the power to

טו לַעֲשֹׂתוֹ׃ ס רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים
(כשיעי כשהן מחוב׳) 16 וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע׃ אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר
מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחָיִיתָ וְרָבִיתָ וּבֵרַכְךָ יְהוָה
17 אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ׃ וְאִם־
יִפְנֶה לְבָבְךָ וְלֹא תִשְׁמָע וְנִדַּחְתָּ וְהִשְׁתַּחֲוִיתָ לֵאלֹהִים
מפטיר 18 אֲחֵרִים וַעֲבַדְתָּם׃ הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אָבֹד תֹּאבֵדוּן
לֹא־תַאֲרִיכֻן יָמִים עַל־הָאֲדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־
19 הַיַּרְדֵּן לָבוֹא שָׁמָּה לְרִשְׁתָּהּ׃ הַעִדֹתִי בָכֶם הַיּוֹם אֶת־
הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה

that thou mayest do it. Moses does not say it is *easy*, "but more justly and finely, that it carries with it the conscience and provocation to its fulfilment by man" (G. A. Smith).

15–20. Peroration to the Discourses of Deuteronomy

A final reminder, as in xi, 26, that two ways lie before them, one leading to life and good, the other to death and evil. The choice lies in their own hands. Only if they choose wisely will they enjoy long life and prosperity upon the land which they were about to inherit.

18. *denounce.* Old English for "announce," "declare."

19. *I call heaven and earth to witness.* Heaven and earth are chosen as witnesses because they abide for ever, outlasting all the changes of human life; iv, 26, Micah vi, 1.

mayest live, thou and thy seed: 20. to love the LORD thy God, to obey his voice, and to cleave unto him: for that is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

For the Lesson from the Prophets, Isaiah LXI, 10–LXIII, 9 *see* The Haftorahs, p. 544.

When NITZAVIM and VAYYELECH are combined, the above Haftorah is read.

For the Blessings before and after the Haftorah, see p. 460.

כ וְהַקְלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ׃ לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ
וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

do so; and if he desires to incline towards the unrighteous way, and be a wicked man, he has also the power to do so. Since this power of doing good or evil is in our own hands, and since all the wicked deeds which we have committed have been committed with our full consciousness, it befits us to turn in penitence and forsake our evil deeds; the power of doing so being still in our hands. Now this matter is a very important principle; nay, it is the pillar of the Law and of the commandments" (Maimonides).

We are free agents in so far as our choice between good and evil is concerned. This is an undeniable fact of human nature; but it is an equally undeniable fact that the sphere in which that choice is exercised is limited for us by heredity and environment. As the earth follows the sun in its vast sweep through heavenly space, and yet at the same time daily revolves on its axis, even so man, in the midst of the larger national and cultural whole of which he is a part, ever revolves in his own orbit. His sphere of individual conduct is largely of man's own making. It depends upon him alone whether his life be a cosmos—order, law, unity ruling in it; or whether it be chaos—desolate and void, and darkness for evermore hovering over it. Thus, in the moral universe man ever remains his own master. Though man cannot always even half control his destiny, God has given the reins of man's conduct altogether into his hands. See Exod. xx, 11, *Exodus*, p. 219.

20. *to love the* LORD *thy God.* Note the three ascending stages in the godly life; *viz.* 1) to love God; 2) to obey God; 3) and to cleave unto God.

for that is thy life. To love God, to obey Him, to cleave to Him, is to have life and length of days. Ibn Ezra translates, with RV Text, "for he is thy life," and interprets the phrase in a mystical sense as, "God is our life."

IX. VAYYELECH

Chapter XXXI

31 1. And Moses went and spake these words unto all Israel. 2. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: and the LORD hath said unto me, Thou shalt not go over this

Chapter XXXI

1) Committal of the Law to the Keeping of the Priests

1–8. Appointment of Joshua

Moses announces the approaching close of his leadership and the appointment of his successor. Though he speaks of his failing frame, none but words of strength and courage are on his lips as he installs Joshua in his place.

2. *go out and come in.* Though, when he died, his eye had not become dim nor had his natural strength abated, he could no longer attend to the activities of public life.

and the LORD *hath said unto me.* See on III, 27. This is referred to five times by Moses, and comes again and again as a pathetic break in the majesty of his periods. It forms a most important thread of connection through the different parts of the book (Moulton).

thou shalt not go over this Jordan. Even though I were yet capable to "go out and come in," I must bow to the Divine decree (Biur).

CAP. XXXI. לא

פ פ פ נב 52

לא א וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־יִשְׂרָאֵל׃
2 וַיֹּאמֶר אֲלֵהֶם בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם לֹא־
אוּכַל עוֹד לָצֵאת וְלָבוֹא וַיהוָה אָמַר אֵלַי לֹא תַעֲבֹר אֶת־

IX. VAYYÉLECH

(CHAPTER XXXI)

E. THE LAST DAYS OF MOSES

CHAPTERS XXXI–XXXIV

The remainder of the Book deals with the close of Moses' life, and incorporates his Farewell Song and Blessing which recapitulate and enshrine in poetry his message unto Israel. One other Song of Moses, Psalm xc, "the Prayer of Moses the Man of God," may likewise have been the product of the latest period of the Lawgiver's life. It is a meditation on the lot of humanity, and contrasts the fleeting generations of man with the mountains at whose feet the Israelites wandered, and with the eternity of Him who existed before ever those mountains were brought forth. Stanley speaks of it as "the funeral hymn of the world"; and in Watts' noble version it has become a cherished spiritual possession of the English-speaking race:—

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun."

Jordan. 3. The LORD thy God, he will go over before thee; he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath spoken.*ii 4. And the LORD shall do unto them as he did to Sihon and to Og, the kings of the Amorites, and unto their land; whom he destroyed. 5. And the LORD shall deliver them up before you, and ye shall do unto them according unto all the commandment which I have commanded you. 6. Be strong and of a good courage, fear not, nor be affrighted at them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.*iii(**v) 7. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou shalt go with this people into the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. 8. And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto

political leaders. The priests are merely its guardians and teachers, and the whole body of religious truth is intended to be the everlasting possession of the entire people. This commandment strikes the keynote of the spiritual democracy established by Moses. The Torah is the heritage of the *congregation* of Jacob; XXXIII, 4.

3 הַיַּרְדֵּן הַזֶּה׃ יְהוָה אֱלֹהֶיךָ הוּא ׀ עֹבֵר לְפָנֶיךָ הוּא־יַשְׁמִיד
אֶת־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ וְיָרַשְׁתָּם יְהוֹשֻׁעַ הוּא עֹבֵר
4 לְפָנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה׃ וְעָשָׂה יְהוָה לָהֶם כַּאֲשֶׁר עָשָׂה
לְסִיחֹן וּלְעוֹג מַלְכֵי הָאֱמֹרִי וּלְאַרְצָם אֲשֶׁר הִשְׁמִיד אֹתָם׃
ה וּנְתָנָם יְהוָה לִפְנֵיכֶם וַעֲשִׂיתֶם לָהֶם כְּכָל־הַמִּצְוָה אֲשֶׁר
6 צִוִּיתִי אֶתְכֶם׃ חִזְקוּ וְאִמְצוּ אַל־תִּירְאוּ וְאַל־תַּעַרְצוּ מִפְּנֵיהֶם
כִּי ׀ יְהוָה אֱלֹהֶיךָ הוּא הַהֹלֵךְ עִמָּךְ לֹא יַרְפְּךָ וְלֹא יַעַזְבֶךָּ׃
ס 7 וַיִּקְרָא מֹשֶׁה לִיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינֵי כָל־יִשְׂרָאֵל
חֲזַק וֶאֱמָץ כִּי אַתָּה תָּבוֹא אֶת־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר
נִשְׁבַּע יְהוָה לַאֲבֹתָם לָתֵת לָהֶם וְאַתָּה תַּנְחִילֶנָּה אוֹתָם׃
8 וַיהוָה הוּא ׀ הַהֹלֵךְ לְפָנֶיךָ הוּא יִהְיֶה עִמָּךְ לֹא יַרְפְּךָ וְלֹא
9 יַעַזְבֶךָּ לֹא תִירָא וְלֹא תֵחָת׃ וַיִּכְתֹּב מֹשֶׁה אֶת־הַתּוֹרָה
הַזֹּאת וַיִּתְּנָהּ אֶל־הַכֹּהֲנִים בְּנֵי לֵוִי הַנֹּשְׂאִים אֶת־אֲרוֹן

שלישי
עי כשחן
מחוב׳)

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7. v. קמץ בסגולתא

3. *he will go over.* You need have no fear that my impending death will weaken you. Joshua will lead you in warfare under Divine guidance.

5. *do unto them.* See VII, 1f; XX, 16f.

6. *not fail thee.* See on IV, 31.

7. *in the sight of all Israel.* So that Joshua's authority might not henceforth be questioned. Moses now repeats before all Israel the words he had formerly spoken to Joshua alone; III, 28.

9–13. Public Reading of the Torah

Moses having committed the Torah to writing, delivers it into the hands of the priests and elders—the religious and secular heads of the nation—and enjoins upon them to have it read periodically to the assembled people. Religion in Judaism was not to be the concern of the priests only, who are to share its truths with a small esoteric circle of

all the elders of Israel.*iv 10. And Moses commanded them, saying, At the end of every seven years, in the set time of the year of release, in the feast of tabernacles, 11. when all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. 12. Assemble the people, the men and the women and the little ones, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law; 13. and that their children, which have not

so graven on their hearts and stored in the memory that they can never be effaced. Let your children also begin by learning the laws, most beautiful of lessons and a source of felicity" (Josephus). None realized more clearly than the Rabbis the spiritual power that comes from the mouth of babes and sucklings (Psalm VIII, 3). "The moral universe rests upon the breath of school children," is one of their deep sayings.

hear . . . learn . . . observe. Merely "to hear" the Torah read once every seven years in a public assembly would not be sufficient. It was to be "learnt"; *i.e.*, made an object of study. Further, the Torah must be made the rule of life, and its teachings "observed."

13. *and that their children . . . may hear, and learn.* The "children" are identical with "the little ones" in the preceding verse. Their presence in such an assembly would mean their initiation into the knowledge of the Torah, and of the duties which it prescribes. Here we have another instance of the vital importance of religious education, so characteristic of the Book of the Farewell Orations of the Lawgiver. The Rabbis worked in the spirit of the Lawgiver when they determined to make the Torah the Book of the People by translating it into the vernacular, and

רביעי י בְּרִית יְהוָה וְאֶל־כָּל־זִקְנֵי יִשְׂרָאֵל: וַיְצַו מֹשֶׁה אוֹתָם
לֵאמֹר מִקֵּץ | שֶׁבַע שָׁנִים בְּמֹעֵד שְׁנַת הַשְּׁמִטָּה בְּחַג
11 הַסֻּכּוֹת: בְּבוֹא כָל־יִשְׂרָאֵל לֵרָאוֹת אֶת־פְּנֵי יְהוָה
אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר תִּקְרָא אֶת־הַתּוֹרָה הַזֹּאת
12 נֶגֶד כָּל־יִשְׂרָאֵל בְּאָזְנֵיהֶם: הַקְהֵל אֶת־הָעָם הָאֲנָשִׁים
וְהַנָּשִׁים וְהַטַּף וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ לְמַעַן יִשְׁמְעוּ וּלְמַעַן
יִלְמְדוּ וְיָרְאוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְשָׁמְרוּ לַעֲשׂוֹת אֶת־
13 כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת: וּבְנֵיהֶם אֲשֶׁר לֹא־יָדְעוּ יִשְׁמְעוּ

10. *in the set time of the year of release.* According to Tradition, the reference here is to the "Sabbatical year," called in xv, 1 "the year of release." The Feast of Tabernacles referred to is that immediately following the conclusion of the Sabbatical year. And there seems to be a special reason why that period was chosen for this public reading of the Law. It was in order to testify that, although there had been neither sowing nor reaping during that year, the Israelites were nevertheless sustained by the mercies of God, to Whose word they were resolved ever to remain loyal, whether in prosperity or adversity (Hoffmann).

11. *thou shalt read.* This is addressed to the nation, who delegates the performance of this duty to its representatives (Hirsch). In the days of Josephus, it was done by the High Priest. An early Mishnah declares it to be the function of the King.

this law. Rabbinic Tradition reports that the King read from the beginning of Deuteronomy to the end of the first section of the Shema (I–VI, 9), the second section of the Shema (XI, 13–21), and concluded with XIV, 22 to the end of XXVIII.

12. *men and the women and the little ones.* "The men were assembled," says Rashi, quoting the Talmud, "to learn"; the women, "to hear"; the little ones, "to cause recompense to those who bring them." "Let neither woman nor child be excluded from this audience, nay, nor yet the slaves. For it is good that these laws should be

known, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.*v (**vi)

14. And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tent of meeting, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tent of meeting. 15. And the LORD appeared in the Tent in a pillar of cloud: and the pillar of cloud stood over the door of the Tent. 16. And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers: and this people will rise up, and go astray after the strange gods of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. 17. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day, Are not these evils come upon us because our God is not among us?

16. *sleep with thy fathers.* See on Gen. XLVII, 30.

and go astray. A departure from the RV, which in its literalness indicates the immorality of heathen worship.

whither they go to be among them. The land amidst whose people the Israelites go to dwell.

17. *because our God is not among us?* An acknowledgment of their guilt and of the justice of their punishment.

וְלַמְּדוּ לְיִרְאָה אֶת־יְהוָה אֱלֹהֵיכֶם כָּל־הַיָּמִים אֲשֶׁר אַתֶּם
חַיִּים עַל־הָאֲדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה
לְרִשְׁתָּהּ׃ חמישי פ (ששי כשהן מחוב׳)

14 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֵן קָרְבוּ יָמֶיךָ לָמוּת קְרָא אֶת־
יְהוֹשֻׁעַ וְהִתְיַצְּבוּ בְּאֹהֶל מוֹעֵד וַאֲצַוֶּנּוּ וַיֵּלֶךְ מֹשֶׁה וִיהוֹשֻׁעַ
ס וַיִּתְיַצְּבוּ בְּאֹהֶל מוֹעֵד׃ וַיֵּרָא יְהוָה בָּאֹהֶל בְּעַמּוּד עָנָן
16 וַיַּעֲמֹד עַמּוּד הֶעָנָן עַל־פֶּתַח הָאֹהֶל׃ וַיֹּאמֶר יְהוָה אֶל־
מֹשֶׁה הִנְּךָ שֹׁכֵב עִם־אֲבֹתֶיךָ וְקָם הָעָם הַזֶּה וְזָנָה ו אַחֲרֵי
אֱלֹהֵי נֵכַר־הָאָרֶץ אֲשֶׁר הוּא בָא־שָׁמָּה בְּקִרְבּוֹ וַעֲזָבַנִי
17 וְהֵפֵר אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ׃ וְחָרָה אַפִּי בוֹ בַיּוֹם־
הַהוּא וַעֲזַבְתִּים וְהִסְתַּרְתִּי פָנַי מֵהֶם וְהָיָה לֶאֱכֹל וּמְצָאֻהוּ
רָעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עַל כִּי־
18 אֵין אֱלֹהַי בְּקִרְבִּי מְצָאוּנִי הָרָעוֹת הָאֵלֶּה׃ וְאָנֹכִי הַסְתֵּר

expounding it for the masses. They went far beyond the requirement of reading to the people a portion of Deuteronomy every seven years. They divided the Torah into 156 portions, and had a portion read on each Sabbath in the Synagogue, so as to cover the whole Torah in three years. In the large and influential Jewry of Babylon, the custom prevailed of completing the whole of the Torah in the course of one year; and this eventually became the rule throughout the Diaspora. An appropriate selection from the Prophets—the Haftorah—early accompanied the Pentateuchal lesson on Sabbaths, Festivals and Fasts.

14–23. Introduction to the Song of Moses

The purpose of the Song, and the circumstances in which Moses received the command to compose and teach it.

14. *give him a charge.* lit. "command him," appoint him to the office of Leader.

18. And I will surely hide my face in that day for all the evil which they shall have wrought, in that they are turned unto other gods. 19. Now therefore write ye this song for you, and teach thou it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.*vi (**vii) 20. For when I shall have brought them into the land which I sware unto their fathers, flowing with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and despise me, and break my covenant. 21. And it shall come to pass, when many evils and troubles are come upon them, that this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I sware. 22. So Moses wrote this song the same day, and taught it the children of Israel. 23. And he gave Joshua

it will vindicate the retributive justice of God.

for it shall not be forgotten. A Divine assurance that, be Israel's misfortunes what they may, Israel will never altogether forget its destiny, and cease to be "the people of the Book." This consciousness will for all time abide in the heart of Israel; and, through it, perennial resurrection of the spirit is assured unto Israel (Hirsch).

their imagination. Their imaginings—in an undesirable sense; their evil passions and tendencies.

23. *and he gave.* This continues *v.* 15. The subject is God (Rashi).

אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה
19 כִּי פָנָה אֶל־אֱלֹהִים אֲחֵרִים: וְעַתָּה כִּתְבוּ לָכֶם אֶת־
הַשִּׁירָה הַזֹּאת וְלַמְּדָה אֶת־בְּנֵי־יִשְׂרָאֵל שִׂימָה בְּפִיהֶם
ששי עי כשהן מחוב׳ כ לְמַעַן תִּהְיֶה־לִּי הַשִּׁירָה הַזֹּאת לְעֵד בִּבְנֵי יִשְׂרָאֵל: כִּי־
אֲבִיאֶנּוּ אֶל־הָאֲדָמָה ו אֲשֶׁר־נִשְׁבַּעְתִּי לַאֲבֹתָיו זָבַת חָלָב
וּדְבַשׁ וְאָכַל וְשָׂבַע וְדָשֵׁן וּפָנָה אֱלֹהִים אֲחֵרִים
21 וַעֲבָדוּם וְנִאֲצוּנִי וְהֵפֵר אֶת־בְּרִיתִי: וְהָיָה כִּי־תִמְצֶאןָ
אֹתוֹ רָעוֹת רַבּוֹת וְצָרוֹת וְעָנְתָה הַשִּׁירָה הַזֹּאת לְפָנָיו לְעֵד
כִּי לֹא תִשָּׁכַח מִפִּי זַרְעוֹ כִּי יָדַעְתִּי אֶת־יִצְרוֹ אֲשֶׁר
הוּא עֹשֶׂה הַיּוֹם בְּטֶרֶם אֲבִיאֶנּוּ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבָּעְתִּי:
22 וַיִּכְתֹּב מֹשֶׁה אֶת־הַשִּׁירָה הַזֹּאת בַּיּוֹם הַהוּא וַיְלַמְּדָהּ
23 אֶת־בְּנֵי יִשְׂרָאֵל: וַיְצַו אֶת־יְהוֹשֻׁעַ בִּן־נוּן וַיֹּאמֶר חֲזַק

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21. v. פתח בסים

19. *write ye this song for you.* The Song in the following chapter. Moses and Joshua were both to write it. According to Ibn Ezra, this command is addressed to each Israelite. The Rabbis deduced from this the commendation to each Israelite that he write for himself a copy of the Torah. In recent centuries, the custom has grown up for the sopher (scribe) who completes the writing of a Scroll to trace the final sentences of the Torah in outline merely. At the festive celebration called the Siyyum, each letter in those sentences is filled in by a different man, who thereby symbolically takes part in the writing of a Sacred Scroll.

put it into their mouths. Let them know it by heart.

20. *into the land . . . . and waxen fat.* The comfort and luxury of such a land would probably demoralise them, and cause them to go astray.

and despise me. Or, "and provoke me to anger" (Targum, Rashi).

21. *as a witness.* For God. Whenever the people will murmur and ask, "Why has all this evil befallen us?"

the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

24. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,*vii 25. that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, 26. Take this book of the law, and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. 27. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?*m 28. Assemble unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against

for ■ *witness.* When in the days of Josiah (II Kings XXII, 8–17) this Book of the Law was found in the Temple, it was indeed a witness for God in Israel, and instrumental in bringing Israel back to his Father Who is in Heaven.

28. *and call heaven and earth to witness.* A reference to the opening words of the Song in the next chapter.

וֶאֱמֶץ כִּי אַתָּה תָּבִיא אֶת־בְּנֵי יִשְׂרָאֵל אֶל־הָאָרֶץ אֲשֶׁר־
24 נִשְׁבַּעְתִּי לָהֶם וְאָנֹכִי אֶהְיֶה עִמָּךְ׃ וַיְהִי ו כְּכַלּוֹת מֹשֶׁה
שביעי כה לִכְתֹּב אֶת־דִּבְרֵי הַתּוֹרָה הַזֹּאת עַל־סֵפֶר עַד תֻּמָּם׃ וַיְצַו
26 מֹשֶׁה אֶת־הַלְוִיִּם נֹשְׂאֵי אֲרוֹן בְּרִית־יְהוָה לֵאמֹר׃ לָקֹחַ
אֵת סֵפֶר הַתּוֹרָה הַזֶּה וְשַׂמְתֶּם אֹתוֹ מִצַּד אֲרוֹן בְּרִית־
27 יְהוָה אֱלֹהֵיכֶם וְהָיָה־שָׁם בְּךָ לְעֵד׃ כִּי אָנֹכִי יָדַעְתִּי אֶת־
מֶרְיְךָ וְאֶת־עָרְפְּךָ הַקָּשֶׁה הֵן בְּעוֹדֶנִּי חַי עִמָּכֶם הַיּוֹם מַמְרִים
מפטיר 28 הֱיִתֶם עִם־יְהוָה וְאַף כִּי־אַחֲרֵי מוֹתִי׃ הַקְהֵילוּ אֵלַי אֶת־
כָּל־זִקְנֵי שִׁבְטֵיכֶם וְשֹׁטְרֵיכֶם וַאֲדַבְּרָה בְאָזְנֵיהֶם אֶת
הַדְּבָרִים הָאֵלֶּה וְאָעִידָה בָּם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ׃

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v. 23. קמץ בסגולתא v. 28. בראש עמוד סימן בריה שמיז

24–30. Moses Hands the Law to the Levites to be Deposited in the Ark

25. *commanded the Levites.* The Levitical priests mentioned in v. 9, whose duty it was to guard and carry the Ark of the Covenant.

26. *by the side of the ark.* *In* the Ark were the Ten Words, the ten foundation principles of the Sinaitic Covenant. The entire Book of the Law, which contained both the laws of the Sinai Covenant and those of the Covenant in the Plains of Moab (XXVIII, 69), was placed *by the side* of the Ark (Koenig).

The Traditional explanation is that the Sefer was placed on a ledge projecting from the Ark; others hold that it was placed within the ark, by the side of the Tables of Testimony.

them. 29. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do that which is evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30. And Moses spake in the ears of all the assembly of Israel the words of this song, until they were finished.

The Lesson from the Prophets, when VAYYELECH *is Sabbath Shuvah,* is Hosea XIV, 2-10, and Micah VII, 18–20, *see* The Haftorahs, p. 554.

When VAYYELECH is combined with NITZAVIM, the Haftorah of NITZAVIM is read.

For the Blessings before and after the Haftorah, see p. 460.

29 כִּי יָדַעְתִּי אַחֲרֵי מוֹתִי כִּי־הַשְׁחֵת תַּשְׁחִתוּן וְסַרְתֶּם מִן
הַדֶּרֶךְ אֲשֶׁר צִוִּיתִי אֶתְכֶם וְקָרָאת אֶתְכֶם הָרָעָה בְּאַחֲרִית
הַיָּמִים כִּי־תַעֲשׂוּ אֶת־הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ בְּמַעֲשֵׂה
ל יְדֵיכֶם: וַיְדַבֵּר מֹשֶׁה בְּאָזְנֵי כָּל־קְהַל יִשְׂרָאֵל אֶת־דִּבְרֵי
הַשִּׁירָה הַזֹּאת עַד תֻּמָּם:

29. *utterly corrupt yourselves.* Better, *altogether deal corruptly.*

in the latter days. A phrase indicating some distant future; Gen. XLIX, 1. The apostasy here predicted became widespread in the days of some of the Judges; cf. Judges II, 11–16; III, 7.

through the work of your hands. This does not mean "your actions"; but by analogy of IV, 28, it refers to the idols, the product of their hands.

30. *all the assembly of Israel.* Gathered for the purpose. This *v.* forms the transition to the Song.

X. HAAZINU

Chapter XXXII

32 1. Give ear, ye heavens, and I will speak ;
And let the earth hear the words of my mouth :
2. My doctrine shall drop as the rain,
My speech shall distil as the dew ;
As the small rain upon the tender grass,
And as the showers upon the herb :
3. For I will proclaim the name of the Lord :
Ascribe ye greatness unto our God.

1–3. Appeal to Universe for attention

1. *give ear, ye heavens, and I will speak.* He appeals to heaven and earth as eternal witnesses of the Divine truths he is about to declare ; see xxx, 19 ; Isa. i, 2.

2. *doctrine.* Better, *teaching*, message or instruction ; cf. Prov. iv, 2. The message conveyed by the Song shall, like rain and dew falling on plants, penetrate to the hearts of the Israelites ; refresh, stimulate and give birth to a new spiritual life. The Song, therefore, is not only one of warning, but of comfort also, to awaken new hope in a suffering Israel.

distil as the dew. God's word is as the dew which, though it falls gently and unheard, yet has a wonderful reviving power ; cf. Micah v, 6.

small rain. The tender grass needs the small drops for its revival. Even so is the Divine teaching tempered to meet the wants of the weak and the young.

showers upon the herb. The grown-up grass needs the strong forceful showers for its fructification.

3. *the name of the* Lord. This *v.* states the reason of the invoking of heaven and earth in *v.* 1, and the wish expressed in *v.* 2. He will proclaim the Name of the Lord ; *i.e.* His character as revealed in His dealings with Israel.

greatness. The greatness which is His due.

Cap. XXXII. לב

53 נג פ פ פ

לב א הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃
2 יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי
כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃
3 כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ׃

X. HAAZINU

(Chapter XXXII)

2) The Song of Moses

XXXII, 1–44

Moses began his ministry at the Red Sea with a song of praise and triumph, and he ends his life of service to God and Israel with another hymn of joy on the banks of Jordan, and in view of the Promised possession. Both songs are an anticipation of the glorious future beyond the wilderness-life. The majestic Farewell Song, distinguished by fire, force and the sweep of its rhetoric, is a didactic ode. Moses takes his stand in the spirit at a point of time long subsequent to his own death: he makes a retrospective survey of Israel's history, and develops the lessons deducible from it. The result is a vindication of the ways of God in His relations to Israel. The Divine lovingkindness and unchanging faithfulness are contrasted with Israel's faithlessness and ingratitude. God is the loving father, whereas Israel is the wayward, disobedient child. The successive disasters which would befall Israel are a just retribution for his senseless and ungrateful conduct. But although God appeared to have withdrawn Himself from Israel, let not the heathen exult and say that Israel lies helpless and crushed. God would in the end intervene for Israel, and the Lawgiver calls upon the nations to rejoice in the salvation of the People of God.

4. The Rock, his work is perfect ;
For all his ways are judgement :
A God of faithfulness and without iniquity,
Just and right is he.
5. They have dealt corruptly with him, they
are not his children, it is their blemish ;
They are a perverse and crooked generation.
6. Do ye thus requite the LORD,
O foolish people and unwise ?
Is not he thy father that hath gotten thee ?
He hath made thee and established thee.*ii

5. *they have . . . blemish.* Better, *Is corruption His? No! His children—it is their blemish* (Maimonides, AJ). The Heb. Text is very difficult, and the Ancient Versions render little help. M. Friedländer took מומם as a parallel form to חנם, ריקם, with the meaning of "fault-laden" : "Is corruption His ? No, O ye His fault-laden children, ye perverse and crooked generation."

The sinning of Israel is not a blemish upon the goodness of God. He gave them a Law which would render them happy, but they chose sin and its subsequent sorrows (Leeser).

6. *requite.* Will ye thus treat your Father and Benefactor ?

gotten thee. lit. "acquired thee," by delivering them out of Egypt.

he hath made thee. Constituted thee a nation (Rashi).

and established thee. Set thee upon a firm basis so as to play a great and lasting part in world-history.

4 הַצּוּר תָּמִים פָּעֳלוֹ כִּי כָל־דְּרָכָיו מִשְׁפָּט
אֵל אֱמוּנָה וְאֵין עָוֶל צַדִּיק וְיָשָׁר הוּא׃
ה שִׁחֵת לוֹ לֹא בָנָיו מוּמָם
ו הָ לְיהוָה תִּגְמְלוּ־זֹאת
שני הֲלוֹא־הוּא אָבִיךָ קָנָךָ

ו. ה' רבתי והיא תיבה בפני עצמה

4–6. God's Faithfulness and Israel's Folly

A contrast between the unchangeable rectitude of God and the fickle behaviour of His people.

4. "This *v.* gives a concise and forcible declaration of the ethical perfection of God, maintained by Him uniformly in His moral government of the world" (Driver).

the Rock. "Nine times in the course of this single hymn is repeated this most expressive figure, taken from the granite crags of Sinai, and carried thence through psalms and hymns of all nations, like one of the huge fragments which it represents, to regions as remote in aspect as in distance from its original birthplace" (Stanley). It denotes the Divine unchangeableness and its refuge for men. Ages pass away, but the rock remains a place of safety in time of storm and flood. Similarly God is from everlasting unto everlasting, a very present help in trouble.

perfect. Irreproachable.

judgement. In line with the justice and wisdom of His nature.

a God of faithfulness. "Faithful to give the righteous his due reward in the life after death. Even though to our seeming this reward be unduly delayed in its coming, God will certainly keep faith in bringing it to pass" (Rashi).

iniquity. Better, *injustice.* Maimonides makes the recognition of the justice of God one of the fundamental principles of the Jewish Faith, even as the Rabbis make it one of the fundamental duties of the Jew (צידוק הדין).

7. Remember the days of old,
Consider the years of many generations :
Ask thy father, and he will shew thee ;
Thine elders, and they will tell thee.

nations. They saw in history a continuous revelation of Divine thought and purpose across the abyss of time. In clarion tones they proclaimed that Right was irresistible; and *that what ought to be must be, and will be.* They taught men to see the vision of "the kingdom of God"—human society based on righteousness—as the Messianic goal of history. Schiller's profound utterance, *Die Weltgeschichte ist das Weltgericht* ("History is one long Day of Judgment"), which would have been unintelligible to a Greek or Roman, is but a striking epitome of Hebrew thought. And no view of the course of history is worth anything that is *not* essentially one with the Biblical position. Froude has eloquently restated it in the noble words: "History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last; not always by the chief offenders, but paid by some one. Justice and truth alone endure and live."

II

Israel, moreover, was the first to conceive of *history as a guide to the generations of men*, as is done throughout Deuteronomy, and to grasp its vital importance in the education of the individual as of the human group. A recent historian of British civilisation has well put it: "The past does not die; so long as spiritual continuity is maintained, the present life of a community is its whole accumulated past; and only by understanding that past can it understand itself or determine its future. A people, unconscious of its history, is like a man smitten with loss of memory, who wanders aimlessly, till he comes to grief" (Wingfield-Stratford). It is history that preserves men and nations

ז זְכֹר יְמוֹת עוֹלָם בִּינוּ שְׁנוֹת דֹּר־וָדֹר
שְׁאַל אָבִיךָ וְיַגֶּדְךָ זְקֵנֶיךָ וְיֹאמְרוּ לָךְ׃

7–14. The Lesson of History

7. *the days of old.* The story of Israel's birth as a nation.
of many generations. The Heb. דר ודר may also mean either, "successive generations," or, "of each generation."
father . . . elders. The depositaries of religious tradition.

THE HALLOWING OF HISTORY

I

Israel is the author of the idea of History. The Egyptians and Babylonians left behind them annals of events, chronicles of dynasties, and boastful inscriptions of victories; but nothing that can be dignified by the name of historical writing. It is only in Israel that the whole human scene on earth was conceived as a unity, from its very beginning to the end of time. Thus Scripture does not begin with the Exodus, or even with the Call of Abraham, but with the Creation of the world and the birth of man. We are, of course, dogmatically told that "the writing of history begins, like so many other things, with the Greeks." But this is part of the Hellenic myth dominant in academic quarters. The Greeks could not rise to the concept of universal History without the belief in the *unity of mankind;* a conception they only learned centuries later through the Septuagint Version of the Hebrew Scriptures. Furthermore, the universe to the Greeks was not the creation of one supreme Mind, but the confused inter-play of blind natural forces going on forever in a vain, endless recurrence, leading nowhither. Hence, they could not see any higher meaning in the story of man. Such also has ever been the opinion of those who share the Greek view of God and the universe, as did the free-thinkers of the eighteenth century. To them, "history is little more than a register of the crimes, follies and misfortunes of mankind" (Gibbon). Not so the Teachers in Israel. They conceived of God as a Moral Power, and saw Him at work in the world. They traced the line of Divine action in the lives of men and

8. When the Most High gave to the nations
their inheritance,
When he separated the children of men,
He set the bounds of the peoples,
According to the number of the children of
Israel.

basic. But, in addition, the historian to-day must seek to explain the position of the Jews in the national history of the countries where they dwelt. This calls, on the one hand, for a detailed study of Jewish communities—their institutions, cultural values, and religious endeavour; and, on the other hand, for a knowledge of the Jew's social, economic, and political relations to the general population. In this way alone can we in time hope to understand the "cross-fertilisation" of Jewish and non-Jewish ideas and influences in literature, folklore and life. The truth will then dawn upon the student that Judaism, in addition to being a body of doctrine and faith, a way of life and salvation, is also a *civilisation*, a civilisation that has made distinct contributions in every sphere of human life, human thought, and human achievement.

IV

"The history of Israel is *the great living proof of the working of Divine Providence* in the affairs of the world. Alone among the nations, Israel has shared in all great movements since mankind became conscious of their destinies. If there is no Divine purpose in the long travail of Israel, it is vain to seek for any such purpose in man's life. In the reflected light of that purpose, each Jew should lead his life with an added dignity" (J. Jacobs).

8–14. The Answer of the Fathers and Elders

When God first allotted the nations a place and a heritage, as described in Gen. x and xi, He had respect to the special necessities of the Israelites by reserving for them an inheritance proportioned to their numbers.

8 בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם
יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל׃

from loss of memory, from loss of spiritual identity. "Man is made man by history. The Jew is what he is by the history of his fathers, and he would be losing his better self were he to lose hold of his past history" (J. Jacobs).

The field of Jewish history is immeasurably vast; the Jew is met with everywhere, and his story opens very near the beginning of human civilisation. And that story has, as no other, left its mark on the souls of men. "The first part of Jewish history, the Biblical part, is a source from which, for many centuries, millions of human beings have derived instruction, solace, and inspiration. Its heroes have long ago become types, incarnations, of great ideals. The events it relates serve as living ethical formulae. But a time will come—perhaps it is not very far off—when the second half of Jewish history, that people's life after the Biblical period, will be accorded the same treatment. The thousand years' martyrdom of the Jewish People, its unbroken pilgrimage, its tragic fate, its teachers of religion, its martyrs, philosophers, champions—this whole epic will, in days to come, sink deep into the memory of men. It will speak to the heart and conscience of men, and secure respect for the silvery hair of the Jewish People" (Dubnow).

III

Even a brief history of Jewish history, *i.e.* a critical estimate of Jewish historians, ancient, medieval and modern —cannot here be attempted. A few words might, however, be added on the *task of the Jewish historian* at the present day.

His primary aim should be neither to lament the past, nor to denounce, or to idealise it; but *to understand it.* He is, therefore, no longer to confine himself to the martyrdoms of the Jewish People, as the medieval chroniclers did; or even exclusively to the strivings of the Jewish spirit in the world of thought—which so largely claimed the attention of Graetz. Both the story of the martyrdoms and the spiritual strivings are, of course,

9. For the LORD's portion is his people ;
Jacob is the lot of his inheritance.
10. He found him in a desert land,
And in the waste howling wilderness ;
He compassed him about, he cared for him,
He kept him as the apple of his eye :
11. As an eagle that stirreth up her nest,
That fluttereth over her young,
Spreadeth abroad her wings, taketh them,
beareth them on her pinions :
12. The LORD alone did lead him,
And there was no strange God with him.*[iii]
13. He made him ride on the high places of the earth,
And he did eat the increase of the field ;

fluttereth over her young. She hovers over them in loving solicitude, and has her wings in readiness to catch them, should they become exhausted.

spreadeth abroad her wings, taketh them. If the young are too weak or too timid to fly, the eagle takes them upon her outspread wings and carries them. This is done to protect, as well as to aid, them. The arrow shot by the hunter must first penetrate the body of the mother-bird, before it can touch the young. In all this, we have a picture of the fostering care, the discipline and training to independence, that Israel received at the Divine hands in the initial stages of his world-historic career.

13-14. Israel would enjoy all the luxuries of a pastoral people in abundance.

13. *ride on the high places.* A figure of speech denoting the triumphant and undisputed possession of the land, even of its high mountain fastnesses, which the Prophet-poet foresees as an accomplished fact.

of the earth. Better, *of the land.*

9 כִּי חֵלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃
י יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן
יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ׃
11 כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף
יִפְרֹשׂ כְּנָפָיו יְקָחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃
שלישי 12 יְהוָה בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר׃
13 יַרְכִּבֵהוּ עַל־בָּמֳתֵי אָרֶץ וַיֹּאכַל תְּנוּבֹת שָׂדָי

קמץ בזק ibid. ר׳ יחזה v. 13.

9. *for the* LORD's *portion is his people.* Separated from the heathen, Israel belonged to God in a more intimate sense than any other ethnic group.

10. *he found him in a desert land.* This *v.* and those immediately following depict God's fatherly care of Israel. Israel is represented as an abandoned, starving child left to die in a wilderness (cf. Ezekiel xvi, 3–6). God finds and rescues him. Israel's history begins with the forty years' march through the desert—where he must have perished, had not God supplied the food and the necessary protection.

howling wilderness. Where wild beasts howl.

compassed him about. By a pillar of cloud by day, and a pillar of fire by night.

cared for him. Or, " gave him understanding " (Onkelos, Rashi) ; Israel's spiritual wants were cared for, inasmuch as he received the Law in that desert.

the apple of his eye. The pupil of his eye ; the Heb. phrase is equivalent to the English, " as his very life."

11. *as an eagle.* God's loving care for Israel is likened to the tender affection that is shown by the eagle towards its young when it teaches them to fly.

stirreth up her nest. When the time comes for the young to leave the nest, the mother-bird does not rouse them suddenly, but strikes her wings against the surrounding branches. Having thus gently awakened them, she " stirs up " the nest, and allures them to imitate her fluttering in flight.

And he made him to suck honey out of the rock,
And oil out of the flinty rock ;
14. Butter of kine, and milk of sheep,
With fat of lambs,
And rams of the breed of Bashan, and goats,
With the fat of kidneys of wheat ;
And of the blood of the grape thou drankest wine.
15. But Jeshurun waxed fat, and kicked :
Thou art waxen fat, thou art grown thick, thou art become sleek :
Then he forsook God which made him,
And lightly esteemed the Rock of his salvation.
16. They moved him to jealousy with strange gods,
With abominations provoked they him to anger.

art become sleek. Or, " wast gorged with food " (Driver).

God. Heb. אלוה, is used only in poetry ; it is a singular obtained from אלהים.

lightly esteemed. lit. " and treated as a נבל," a senseless person who only deserves contempt. " How often in their superstition do men act as if God could be tricked ; and in their immorality, as if He were senseless " (G. A. Smith).

16. *moved him to jealousy.* See on IV, 24.

strange gods. False gods, to whom they gave the honour which was His due. These false gods were served with " abominations," *i.e.* wicked and idolatrous practices, and thus were themselves *abominations.*

וַיְנַקֵּהוּ דְבַשׁ מִסָּלַע וְשֶׁמֶן מֵחַלְמִישׁ צוּר׃
14 חֶמְאַת בָּקָר וַחֲלֵב צֹאן עִם־חֵלֶב כָּרִים
וְאֵילֵי בְנֵי־בָשָׁן וְעַתּוּדִים עִם־חֵלֶב כִּלְיוֹת חִטָּה
טו וְדַם־עֵנָב תִּשְׁתֶּה־חָמֶר׃ וַיִּשְׁמַן יְשֻׁרוּן וַיִּבְעָט
שָׁמַנְתָּ עָבִיתָ כָּשִׂיתָ וַיִּטֹּשׁ אֱלוֹהַּ עָשָׂהוּ
16 וַיְנַבֵּל צוּר יְשֻׁעָתוֹ׃ יַקְנְאֻהוּ בְּזָרִים

v. 15. קמץ מ״ק

and he made him to suck honey . . . rock. Over and above the fruitful increase of the field, even from the rocks He had given them honey, and the flinty soil produced the olive tree. Palestine is by its flora (it has 3,000 species of flowers), and by its innumerable caves and fissures of the dry limestone rocks, well suited to honey-culture. "Honey might literally be found oozing out from among the rocks" (Driver).

suck. Enjoy with relish.

14. *butter of kine . . . wine.* The very products for which the Trans-jordanic lands they had just conquered were famous.

Bashan. A portion of the lands east of the Jordan, famous for its cattle.

fat of kidneys of wheat. Or, "the kidney-fat of wheat," the best and the most nutritious wheat, even as the fat of the kidneys is the choicest of fat.

wine. Better, *foaming wine.*

15–18. Israel's Ingratitude

15. *Jeshurun.* This title of honour for *Israel* is formed from the root ישר, "to be righteous," and designates Israel under its ideal character as "the Upright One." It is used here ironically, as a rebuke to Israel's ingratitude and perfidy.

waxed fat, and kicked. Like an ox grown intractable through good feeding, and refusing to bear the yoke of the master.

17. They sacrificed unto demons, which were no God,
To gods whom they knew not,
To new gods that came up of late,
Whom your fathers dreaded not.
18. Of the Rock that begat thee thou art unmindful,
And hast forgotten God that gave thee birth.*iv
19. And the LORD saw it, and abhorred them,
Because of the provocation of his sons and his daughters.
20. And he said, I will hide my face from them,
I will see what their end shall be :
For they are a very froward generation,
Children in whom is no faith.
21. They have moved me to jealousy with that which is not God ;
They have provoked me to anger with their vanities :
And I will move them to jealousy with those which are not a people ;
I will provoke them to anger with a foolish nation.

vaporous, unreal ; hence false gods. The same term is used by Jeremiah (x. 8).

not a people. Measure for measure. Just as they had angered God by adopting a no-god, so would God anger them by bringing against them a no-people ; *i.e.* a horde of barbarians, that did not deserve to be called a " people."

a foolish nation. Ignorant and, hence, barbarous and inhuman in its habits and methods (Ibn Ezra). And this people will win successes over Israel !

17 בְּתוּעֵבֹת יַכְעִיסֻהוּ׃ יִזְבְּחוּ לַשֵּׁדִים לֹא אֱלֹהַּ
אֱלֹהִים לֹא יְדָעוּם חֲדָשִׁים מִקָּרֹב בָּאוּ
18 לֹא שְׂעָרוּם אֲבֹתֵיכֶם׃ צוּר יְלָדְךָ תֶּשִׁי
רביעי 19 וַתִּשְׁכַּח אֵל מְחֹלְלֶךָ׃ וַיַּרְא יְהוָה וַיִּנְאָץ
ב מִכַּעַס בָּנָיו וּבְנֹתָיו׃ וַיֹּאמֶר אַסְתִּירָה פָנַי מֵהֶם
אֶרְאֶה מָּה אֲחֲרִיתָם כִּי דוֹר תַּהְפֻּכֹת הֵמָּה
21 בָּנִים לֹא־אֵמֶן בָּם׃ הֵם קִנְאוּנִי בְלֹא־אֵל
כִּעֲסוּנִי בְּהַבְלֵיהֶם וַאֲנִי אַקְנִיאֵם בְּלֹא־עָם

ibid. קכץ מיק v. 21. חל v. 18. ר׳ ומזרא v. 17. חל

17. *demons*. Heb. שדים. In Assyrian, *shidu* are the demi-gods usually represented by the bull-colossi in front of palaces. According to Ibn Ezra, שדים are identical with the "satyrs" in Lev. XVII, 7.

new gods. Upstart deities recently invented or imported, of whom their fathers had never heard.

dreaded not. The Heb. verb is from the root שער, "hair"; gods in whose presence your fathers "shuddered" not, and the hair of their head did not stand on end (Sifri, Rashi).

18. *of the Rock that begat thee . . . gave thee birth*. A figure as bold as it is beautiful. God is represented as a Father, to whom Israel owed its existence as a people; and, at the same time, as a Mother, travailing with her infant, and forever watching over it with tender affection.

19–25. The Merited Punishment

19. *provocation*. Vexation, disappointment at the unmerited dishonour.

20. *I will hide my face*. I will leave them to themselves, even as a human father leaves to himself a son who wantonly offended him.

a froward generation. lit. "a generation given to perverseness," *i.e.* evasions of truth and right; a falsehood-loving race (Driver).

no faith. No loyalty to a tender Parent.

21. *vanities*. lit. "breaths"—something insubstantial,

22. For a fire is kindled in mine anger,
And burneth unto the lowest pit,
And devoureth the earth with her increase.
And setteth on fire the foundations of the mountains.
23. I will heap mischiefs upon them ;
I will spend mine arrows upon them :
24. They shall be wasted with hunger, and devoured with burning heat
And bitter destruction ;
And the teeth of beasts will I send upon them,
With the poison of crawling things of the dust.
25. Without shall the sword bereave,
And in the chambers terror ;
It shall destroy both young man and virgin,
The suckling with the man of gray hairs.
26. I said, I would scatter them afar,
I would make the remembrance of them to cease from among men :
27. Were it not that I feared the provocation of the enemy,
Lest their adversaries should misdeem,
Lest they should say, Our hand is exalted,
And the LORD hath not done all this.

26. *I said.* Better, *I would have said.*
scatter them afar. Or, " cleave them in pieces " (Driver).
27. *provocation of the enemy.* The taunts of Israel's foes. They would fail to see God's retributive justice in it all.
misdeem. Misapprehend.

22 בְּנֵי נָבָל אַכְזִיסֵם:
כִּי־אֵשׁ קָדְחָה בְאַפִּי
וַתִּיקַד עַד־שְׁאוֹל תַּחְתִּית
וַתֹּאכַל אֶרֶץ וִיבֻלָהּ
23 וַתְּלַהֵט מוֹסְדֵי הָרִים:
אַסְפֶּה עָלֵימוֹ רָעוֹת
חִצַּי אֲכַלֶּה־בָּם:
24 מְזֵי רָעָב וּלְחֻמֵי רֶשֶׁף
וְקֶטֶב מְרִירִי
וְשֶׁן־בְּהֵמוֹת אֲשַׁלַּח־בָּם
כה עִם־חֲמַת זֹחֲלֵי עָפָר:
מִחוּץ תְּשַׁכֵּל־חָרֶב
וּמֵחֲדָרִים אֵימָה
26 גַּם־בָּחוּר גַּם־בְּתוּלָה
יוֹנֵק עִם־אִישׁ שֵׂיבָה:
אָמַרְתִּי אַפְאֵיהֶם
27 אַשְׁבִּיתָה מֵאֱנוֹשׁ זִכְרָם:
לוּלֵי כַּעַס אוֹיֵב אָגוֹר
פֶּן־יְנַכְּרוּ צָרֵימוֹ

22. *unto the lowest pit.* Heb. Sheol; the depths of the nether-world.

fire . . . mountains. Possibly a reference to volcanic activity, conceived as an expression of Divine anger.

23. *mischiefs.* Misfortunes, evils.

spend mine arrows. Exhaust the whole quiverful of evils upon them. "The evils, like arrows, fall *suddenly* upon their unprotected victims" (Ibn Ezra).

24. *hunger.* This and the succeeding *v.* define the "misfortunes" of *v.* 23—famine, fever, plague, wild beasts and war.

with burning heat. Of fever. Others understand by רשף, fiery darts that produce pestilence; Hab. III, 5.

bitter destruction. Deadly pestilence and malignant plague.

25. *without . . . terror.* War, the climax to these natural horrors. Death will stalk through the streets and invade the homes. Neither age nor sex is spared.

26–33. The Stay of God's Vengeance

God's resolve on Israel's annihilation was stayed by the consideration of the adversaries' taunts. Nothing could save Israel, but God's respect for His own Name.

28. For they are a nation void of counsel,
And there is no understanding in them.*v
29. Oh that they were wise, that they understood this,
That they would consider their latter end!
30. How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the LORD had delivered them up?
31. For their rock is not as our Rock,
Even our enemies themselves being judges.
32. For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
33. Their wine is the poison of dragons,
And the cruel venom of asps.
34. Is not this laid up in store with me,
Sealed up in my treasuries?

a colour as if they were fit to be eaten; but, if you pluck them with your hands, they dissolve into smoke and ashes" (Josephus).

gall. Poison; XXIX, 17. The grapes on a vine of Sodom are a mockery—fair outside, but ashes within.

33. *asps.* Cobras, poisonous snakes.

34–43. THE LOT OF ISRAEL'S ENEMIES

34. *is not this laid up in store with me.* Such corruption and moral poison as is the life and example of the heathens could not remain forever unpunished. God would, therefore, interpose on His people's behalf. The punishment to be meted out to Israel's enemies has been duly written down and sealed in the Divine archives.

28 וְלֹא יְהוָה פָּעַל כָּל־זֹאת׃
29 חמישי וְאֵין בָּהֶם תְּבוּנָה׃
ל יָבִינוּ לְאַחֲרִיתָם׃
וּשְׁנַיִם יָנִיסוּ רְבָבָה
31 נַיהוָה הִסְגִּירָם׃
32 וְאֹיְבֵינוּ פְּלִילִים׃
וּמִשַּׁדְמֹת עֲמֹרָה
33 אַשְׁכְּלֹת מְרֹרֹת לָמוֹ׃
34 וְרֹאשׁ פְּתָנִים אַכְזָר׃

כִּי־גוֹי אֹבַד עֵצוֹת הֵמָּה
לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת
אֵיכָה יִרְדֹּף אֶחָד אֶלֶף
אִם־לֹא כִּי־צוּרָם מְכָרָם
כִּי לֹא כְצוּרֵנוּ צוּרָם
כִּי־מִגֶּפֶן סְדֹם גַּפְנָם
עֲנָבֵמוֹ עִנְּבֵי־רוֹשׁ
חֲמַת תַּנִּינִם יֵינָם

29. *Oh that they were wise.* If those enemies were wise, they would look at things in the right light, past their temporary triumph over Israel. They would see their own inevitable undoing, as soon as Israel returned to God.

30. *how should one chase a thousand.* Their victory over Israel is not their work. How should Israel be so completely crushed, unless it were that God, the Rock of Israel, had deliberately abandoned His people.

31. *for their rock is not as our Rock.* "All this the heathens have understood; viz., that God had delivered Israel into their hands and that, therefore, the victory belonged neither to them nor to their gods; as hitherto their gods were powerless against Israel's Rock" (Rashi).

our enemies themselves being judges. They themselves must admit that such deeds as were performed by Israel's God stand unrivalled; cf. Exod. XIV, 25; Num. XXIII.

32. *the vine of Sodom.* Neither is the victory over Israel due to God's approval of the deeds and spirit of the heathens. They are corrupt in root and fruit. The nations are compared to a vine whose stock is derived from Sodom and Gomorrah; hence, tainted by the corruption of which these cities are a type. Ancient writers (Strabo, Pliny, Tacitus and Josephus) speak of *apples of Sodom* that "have

35. Vengeance is mine, and recompence,
At the time when their foot shall slide :
For the day of their calamity is at hand,
And the things that are to come upon them shall make haste.*vi

36. For the LORD shall judge his people,
And repent himself for his servants ;
When he seeth that their power is gone,
And there is none remaining, shut up or left at large.

37. And he shall say, Where are their gods,
The rock in which they took refuge ;

38. Which did eat the fat of their sacrifices,
And drank the wine of their drink offering ?
Let them rise up and help you,
Let them be your protection,

39. See now that I, even I, am he,
And there is no god with me :
I kill, and I make alive ;
I have wounded, and I heal :
And there is none that can deliver out of my hand.*vi

that the gods in whom they trusted were unworthy of their regard, and so making it possible for Himself to interpose on their behalf (Driver). Moses endeavours to strengthen "their faith in a moral government of the world, because it was in the hands of a righteous God. In spite of the conditions which might well make men despair, the world was one in a Divine purpose. And Israel, to whom this Divine purpose had been revealed, could endure through this dark night of the world. It alone had hope, and men who can hope can endure" (Welch).

לה חָתוּם בְּאוֹצְרֹתָי׃ לִי נָקָם וְשִׁלֵּם
לְעֵת תָּמוּט רַגְלָם
כִּי קָרוֹב יוֹם אֵדָם
36 וְחָשׁ עֲתִדֹת לָמוֹ׃ כִּי־דָין יְהוָה עַמּוֹ
וְעַל־עֲבָדָיו יִתְנֶחָם
כִּי יִרְאֶה כִּי־אָזְלַת יָד
37 וְאֶפֶס עָצוּר וְעָזוּב׃ וְאָמַר אֵי אֱלֹהֵימוֹ
אֲשֶׁר חֵלֶב זִבְחֵימוֹ יֹאכֵלוּ
38 צוּר חָסָיוּ בוֹ׃ יָקוּמוּ וְיַעְזְרֻכֶם
יִשְׁתּוּ יֵין נְסִיכֶם
39 יְהִי עֲלֵיכֶם סִתְרָה׃ רְאוּ ׀ עַתָּה כִּי אֲנִי אֲנִי הוּא
וְאֵין אֱלֹהִים עִמָּדִי
אֲנִי אָמִית וַאֲחַיֶּה
מָחַצְתִּי וַאֲנִי אֶרְפָּא ששי
וְאֵין מִיָּדִי מַצִּיל׃

הל v. 39.

35. *vengeance.* Is here used in the general sense of punishment. God's long-suffering towards the heathen doers of evil must not be taken for forgetfulness on His part. Retribution would assuredly come.

recompence. "Recompense" (AJ).

at the time when. As soon as.

the day of their calamity. The occasion of their sudden and irreparable disaster.

36-42. Hitherto Moses spoke to the Israelites words of warning, so that the Song might testify against them in the day of calamity. In the remainder of this Song, he utters words of consolation—what would befall them, if they turned from their evil ways in consequence of the calamities that befell them (Rashi).

36. *for the* LORD *shall judge his people.* The very extremity of Israel's need will move Him to vindicate Israel against foes and detractors.

and repent himself for his servants. Or, "have compassion on his servants," in their desolate and downtrodden state.

none remaining . . . large. "Nothing is left, except the things imprisoned or abandoned" (Luzzatto).

shut up or left at large. Or, "bond or free" (Gesenius).

37-39. God would speak to them through the extremity of their need, bring them to own, by the logic of facts,

40. For I lift up my hand to heaven,
And say, As I live for ever,
41. If I whet my glittering sword,
And mine hand take hold on judgement ;
I will render vengeance to mine adversaries,
And will recompense them that hate me.
42. I will make mine arrows drunk with blood,
And my sword shall devour flesh ;
With the blood of the slain and the captives,
From the head of the leaders of the enemy.
43. Rejoice, O ye nations, with his people :
For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will make expiation for his land, for his people.*vii

43. Conclusion of the Song

43. *rejoice, O ye nations, with his people.* Or, " sing aloud, O ye nations, of his people." The Poet calls upon the nations to join Israel in its song of deliverance. That deliverance has been so great that even the heathen, seeing it, must rejoice at it and celebrate it in song. " They will see His justice and His faithfulness and will gain new confidence in the stability and moral character of the forces which rule the world " (Harper).

his adversaries. They alone who had brought Israel to the brink of destruction are threatened with vengeance, and not the heathen in general who are invited to rejoice with Israel.

and will make expiation for his land, for his people. Or, " and doth make expiation for the land of His people " (AJ). The expiation is for the massacred innocent Israelites whose blood was in the land of Israel, and for other defilements wrought either by enemies or, earlier by back-sliding Israelites on the soil of the Promised Land.

ם כִּי־אֶשָּׂא אֶל־שָׁמַיִם יָדִי וְאָמַרְתִּי חַי אָנֹכִי לְעֹלָם׃
41 אִם־שָׁנוֹתִי בָּרָק חַרְבִּי וְתֹאחֵז בְּמִשְׁפָּט יָדִי
אָשִׁיב נָקָם לְצָרָי וְלִמְשַׂנְאַי אֲשַׁלֵּם׃
42 אַשְׁכִּיר חִצַּי מִדָּם וְחַרְבִּי תֹּאכַל בָּשָׂר
מִדַּם חָלָל וְשִׁבְיָה מֵרֹאשׁ פַּרְעוֹת אוֹיֵב׃
43 הַרְנִינוּ גוֹיִם עַמּוֹ כִּי דַם־עֲבָדָיו יִקּוֹם
וְנָקָם יָשִׁיב לְצָרָיו וְכִפֶּר אַדְמָתוֹ עַמּוֹ׃ שביעי
ם

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41. קמץ בדק

39. *see now, that I, even I am he.* Let Israel now see from the calamities it has suffered and from what it has learnt of the utter helplessness of the idols and their worshippers, that the God of Israel is the only true God ; and that with Him alone is the power of life and death, of wounding and of rescuing from mortal peril.

40-42. Divine Retribution on Israel's Foes

40. *I lift up my hand to heaven.* Equivalent to, " I swear."

as I live for ever. An emphatic variation of the usual phrasing of an oath, As I live.

41. *if.* When.

take hold on judgement. The figure is that of God marching forth as a warrior with justice (" judgement ") as his invincible weapon. The " judgement " over the foes would be remorseless and complete.

that hate me. Israel's enemies are God's enemies.

42. *from the head of the leaders.* *i.e.* the king ; the " slain " and the " captives " being the common soldiers.

44. And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun. 45. And Moses made an end of speaking all these words to all Israel: and he said unto them, 46. Set your heart unto all the words which I testify unto you this day; which ye shall command your children to observe to do all the words of this law. 47. For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land whither ye go over Jordan to possess it.*m

48. And the LORD spake unto Moses that selfsame day, saying, 49. Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of

from sin, which shortens it. A life led in harmony with the demands of the Torah is a life of health and cheerfulness and holiness. "The fear of the LORD prolongeth days, but the years of the wicked shall be shortened" (Prov. x, 27).

48–52. MOSES ORDERED TO ASCEND MOUNT NEBO

48. *that selfsame day.* The day on which Moses rehearsed the Song in the hearing of the people.

49. *into this mountain of Abarim.* The mountain-range in the north-west of Moab, overlooking the north end of the Dead Sea.

unto mount Nebo. The summit of the aforementioned range of mountains.

44 וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת־כָּל־דִּבְרֵי הַשִּׁירָה הַזֹּאת בְּאָזְנֵי הָעָם
מה הוּא וְהוֹשֵׁעַ בִּן־נוּן: וַיְכַל מֹשֶׁה לְדַבֵּר אֶת־כָּל־הַדְּבָרִים
46 הָאֵלֶּה אֶל־כָּל־יִשְׂרָאֵל: וַיֹּאמֶר אֲלֵהֶם שִׂימוּ לִבְּכֶם
לְכָל־הַדְּבָרִים אֲשֶׁר אָנֹכִי מֵעִיד בָּכֶם הַיּוֹם אֲשֶׁר תְּצַוּוּם
אֶת־בְּנֵיכֶם לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת:
47 כִּי לֹא דָבָר רֵק הוּא מִכֶּם כִּי־הוּא חַיֵּיכֶם וּבַדָּבָר הַזֶּה
תַּאֲרִיכוּ יָמִים עַל־הָאֲדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן
שָׁמָּה לְרִשְׁתָּהּ: מפטיר פ
48 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר: עֲלֵה
49 אֶל־הַר הָעֲבָרִים הַזֶּה הַר־נְבוֹ אֲשֶׁר בְּאֶרֶץ מוֹאָב אֲשֶׁר
עַל־פְּנֵי יְרֵחוֹ וּרְאֵה אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר אֲנִי נֹתֵן לִבְנֵי

44. *Hoshea the son of Nun.* Hoshea, the original name of Joshua, before he came into prominence as Moses' lieutenant and future successor (Num. XIII, 16), was still the name by which he was popularly known. "Why is Joshua here called Hoshea? It is to show us his modesty. Although he was now about to become the Divinely-appointed Leader of Israel, he still felt himself the same humble youth that he was in the days of his obscurity" (Sifri).

45–47 The Law is Israel's Life

46. *which ye shall command.* Better, *that ye may command.* One more reference to the duty of impressing the coming generation with the necessity of knowing and observing the Torah.

47. *no vain thing.* Or, "no empty thing"; the Torah is no mere book of empty words, without meaning or message.

ye shall prolong your days. The Torah is your very life—the foundation of your moral and material well-being. Obedience to it tends to length of life, in that it restrains

Israel for a possession : 50. and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and 51. was gathered unto his people : because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin ; because ye sanctified me not in the midst of the children of Israel. 52. For thou shalt see the land before thee ; but thou shalt not go thither into the land which I give the children of Israel.

For the Lesson from the Prophets, when HAAZINU is Sabbath Shuvah, Hosea XIV, 2-10, and Joel II, 15-27, p. 554 ; when it is on the Sabbath between the Day of Atonement and Tabernacles, II Samuel XXII ; *see* The Haftorahs, p. 564.

For the Blessings before and after the Haftorah, see p. 460.

נ יִשְׂרָאֵל לַאֲחֻזָּה׃ וּמֻת בָּהָר אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֵאָסֵף
אֶל־עַמֶּיךָ כַּאֲשֶׁר־מֵת אַהֲרֹן אָחִיךָ בְּהֹר הָהָר וַיֵּאָסֶף אֶל־
51 עַמָּיו׃ עַל אֲשֶׁר מְעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמֵי־מְרִיבַת
קָדֵשׁ מִדְבַּר־צִן עַל אֲשֶׁר לֹא־קִדַּשְׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי
52 יִשְׂרָאֵל׃ כִּי מִנֶּגֶד תִּרְאֶה אֶת־הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל־
הָאָרֶץ אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל׃

50. *and be gathered unto thy people.* Be joined in soul to the souls of thy people who have preceded thee. A similar expression is used of the death of Abraham (Gen. xxv, 8) and of Jacob (Gen. xlix, 33).

as Aaron thy brother died. Moses had witnessed the passing of Aaron on Mount Hor.

51. *ye trespassed against me.* lit. "ye brake faith with me"; see on Numbers xx, 12.

in the midst of the children of Israel. It seems that these words are intended to be emphatic. Moses had made Pharaoh acknowledge the greatness of God; the princes of Edom and mighty men of Moab trembled at this achievement (Exod. xv)—but all this was among those outside Israel. In Israel itself, both princes and masses remained unimpressed. Moses' work, therefore, was in this sense not a success—"ye sanctified me not *in the midst of the children of Israel*;" see on Lev. xxii, 32.

52. *before thee.* Afar off; from a distance.

XI. VEZOTH HA-BERACHAH

(CHAPTERS XXXIII—XXXIV)

CHAPTER XXXIII

33 1. And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. 2. And he said,

1. *and this is the blessing.* This Blessing is a complement as well as a counterpart to the Song in the preceding chapter. Whereas the Song is an admonition, depicting the calamities that were to befall a wayward and disloyal Israel, here is all-blessing, foreshadowing a bright and happy destiny. As to form and contents, it is modelled on the Blessing of Jacob; Gen. XLIX.

the man of God. Moses is given this title in Josh. XIV, 6, and in the heading of Psalm XC, "A Prayer of Moses the Man of God." The title is sometimes applied to the Prophets; *e.g.*, I Sam. IX, 6.

before his death. Just prior to his death, probably the very day on which he died; cf. Gen. XXVII, 7.

2-5. INTRODUCTION

God, revealing Himself majestically unto His people in the desert, gave them a Law through Moses, and united the tribes with God as their king. A similar opening is found in Judges V, Habakkuk III, and Psalm LXVIII.

The happiness and felicity of the tribes of Israel is all traced back to the Divine Revelation which God bestowed upon His people, as He came with them through the wilderness.

CAP. XXXIII. לג

54 נד פ פ פ

לג א וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת־בְּנֵי
2 יִשְׂרָאֵל לִפְנֵי מוֹתוֹ: וַיֹּאמַר יְהוָה מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר

XI. VEZOTH HA-BERACHAH

(CHAPTERS XXXIII–XXXIV)

3) THE BLESSING OF MOSES

CHAPTER XXXIII

The Song opened the final day of Deuteronomy, and in the course of that day the long-expected summons comes. "The whole people understand the mysterious doom, and line the route by which Moses sets out on the journey from which there will be no return. Like a father laying his hands from a death-bed on the heads of his children, the departing Leader blesses the several tribes, as he passes along; then turning to behold the whole multitude for the last time, Moses lifts his hands in general blessing:

'There is none like unto God, O Jeshurun,
Who rideth upon the heaven for thy help,
And in his excellency on the skies.
The eternal God is thy dwelling place,
And underneath are the everlasting arms.'

Simple, bare prose tells the rest: the solitary ascent into the mount, the long gaze over the Land of Promise, the death. But no wealth of poetic imagination could have made a close for Deuteronomy more harmonious with the body of the book. The life of the lonely Leader has passed out into solitude: and 'no man knoweth of his sepulchre unto this day'" (Moulton).

The LORD came from Sinai,
And rose from Seir unto them ;
He shined forth from mount Paran,
And he came from the ten thousands of holy ones :
At his right hand was a fiery law unto them.

3. Yea, he loveth the peoples ;
All their saints are in thy hand :
And they sat down at thy feet ;
Every one received thy words.

4. Moses commanded us a law,
An inheritance for the assembly of Jacob.

their saints. Either of the " tribes," or of the peoples. If the latter, then the good and pious of all nations are meant, as well as of Israel. RV has " his saints;" *i.e.* Israel's Saints.

are in thy hand. Under Thy protection and guardianship.

they sat down at thy feet. Like pupils in the presence of the master, ready to receive instruction.

received thy words. The next *v.* defines " thy words," *i.e.*, " the Law which Moses commanded us, as an inheritance of the congregation of Jacob."

4. *inheritance.* Better, *heritage ;* Heb. מורשה, not ירושה, " inheritance." The latter may be spent by the heir at his discretion. A מורשה, however, is an entailed estate, inalienable, and must remain in the family to be handed on from father to son undiminished. Such is the Torah unto Israel. It is transmitted from age to age and generation to generation, so that it is never forgotten.

for the assembly of Jacob. Better, *of the congregation of Jacob.* The words of this verse have deservedly become a national motto in Israel. They form part of the little child's Morning Prayer ; see Authorised Prayer Book, p. 328.

לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֶשְׁדָּת
3 לָמוֹ: אַף חֹבֵב עַמִּים כָּל־קְדֹשָׁיו בְּיָדֶךָ וְהֵם תֻּכּוּ לְרַגְלֶךָ
4 יִשָּׂא מִדַּבְּרֹתֶיךָ: תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת

v. 2. תרן מילן קי

2. *the* LORD *came from Sinai.* The mountain of Revelation, to make His abode in Israel's midst. Sinai was the starting-point in the manifestation of the Divine glory to Israel.

and rose. A metaphor of sunrise. God had "dawned" on them; had "risen" for them, and had shed forth the light of His Law upon Israel, so that henceforth they walked in His light.

from Seir. The hill-country of Edom, to the east of Sinai.

mount Paran. Perhaps the mountain-range forming the southern boundary of Canaan. The Divine Presence journeyed, as it were, with Israel from Sinai, through Seir, through Paran, and then finally through the desert; aiding and guarding them, even until they became established in the good inheritance Divinely promised to the Fathers.

of holy ones. As in Psalm LXVIII, 18, God is here poetically depicted as coming forth from the angelic hosts that surround His throne, in order to manifest Himself to His people.

a fiery law. A Law given out of the midst of the fire (Deut. v, 19-23, Targum); "a Law of fire" (Mendelssohn, Hirsch). This translation takes the Heb. אש דת, with the Massoretes, as two words. The second of these words, דת "Law," however, occurs only in the latest books of Scripture. Many translators, therefore, follow the *Kethib* and translate the phrase, "at his right hand were streams for them."

3. *he loveth the peoples.* *i.e.*, the tribes of Israel; cf. Gen. XXVIII, 3. If the word "peoples" is taken literally, the meaning is that, although the Divine Law was given to Israel alone, God's love embraces all peoples. "The LORD is good to all; and his tender mercies are over all His works" (Ps. CXLV, 9.)

5. And he was king in Jeshurun,
When the heads of the people were gathered,
All the tribes of Israel together.
6. Let Reuben live, and not die ;
And let not his men be few.
7. And this is the blessing of Judah : and he said,
Hear, LORD, the voice of Judah,
And bring him in unto his people :
With his hands he contended for them ;
And thou shalt be an help against his adversaries.*ii

7. JUDAH

7. *hear,* LORD . . . *unto his people.* "Hear, O LORD, the prayer of Judah when he goeth forth to battle ; and bring him back to his people in peace" (Onkelos). Judah was the first to undertake the conquest of the unconquered portion of Palestine ; and for some time, his possessions were an *enclave,* surrounded by the Canaanites. Hence this prayer that he be united to the other tribes.

with his hands he contended for them. Better, *his hands shall contend for him* (AJ). He needs and deserves Divine help, as he will be fighting the fight of all Israel.

8-11. LEVI

We note the omission of Simeon, who is joined with Levi in Jacob's Blessing, Gen. XLIX, 5. The probable explanation is that Jacob had foretold that both Simeon and Levi should have their territories divided up among the other tribes. And as Simeon's possessions consisted of only 19 unconnected cities within the territory of Judah (Josh. XIX, 2-9), the tribe of Simeon was regarded as included in Judah.

In blessing Levi, Moses prays that the privilege of guarding the Urim and the Thummim may remain with Levi, who had proved his fidelity to the Divine cause in the Wilderness.

ה יַעֲקֹב׃ וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי
6 7 יִשְׂרָאֵל׃ יְחִי רְאוּבֵן וְאַל־יָמֻת וִיהִי מְתָיו מִסְפָּר׃ ס וְזֹאת
לִיהוּדָה וַיֹּאמַר שְׁמַע יְהוָה קוֹל יְהוּדָה וְאֶל־עַמּוֹ תְּבִיאֶנּוּ
יָדָיו רָב לּוֹ וְעֶזֶר מִצָּרָיו תִּהְיֶה׃ פ שני

ה v. 5. קמץ מיק 7. v. הר בקמץ

5. *and he was king in Jeshurun.* Thus began God's Kingdom over Israel.

all the tribes of Israel together. In the presence of the whole People gathered together to enter into the covenant at Sinai.

The above section, especially *v.* 1-3, is among the most difficult passages in Scripture. The different translations are, therefore, both numerous and uncertain. In a popular commentary it is not possible to take note of them all.

6-25. THE BLESSINGS OF THE TRIBES

6. Reuben

6. *let Reuben live.* The Heb. idiom is equivalent to "long live Reuben," or, "God save Reuben" (as in I Kings 1, 25).

and not die. Living in Transjordania, he was exposed to constant attacks from numerous enemies.

let not his men be few. Better, *in that his men become few* (AJ). Let not the death of Reuben take place through a diminution in his numbers. At the first census taken in the time of Moses, the number of Reubenites capable of bearing arms was 46,500 men (Num. 1, 21). At the second, it had dwindled to 43,730 men (Num. xxvi, 7). In David's time much of their territory was conquered by the Moabites. Mesha, in the 9th century B.C.E., when describing his victories against the Eastern tribes, does not even mention the tribe of Reuben.

8. And of Levi he said,
Thy Thummim and thy Urim are with thy godly one,
Whom thou didst prove at Massah,
With whom thou didst strive at the waters of Meribah ;
9. Who said of his father, and of his mother, I have not seen him ;
Neither did he acknowledge his brethren.
Nor knew he his own children :
For they have observed thy word,
And keep thy covenant.
10. They shall teach Jacob thy judgements.
And Israel thy law :
They shall put incense before thee,
And whole burnt offering upon thine altar.
11. Bless, LORD, his substance,
And accept the work of his hands :
Smite through the loins of them that rise up against him,
And of them that hate him, that they rise not again.

faith were violated. The priest, His interpreter, is the bearer and appointed upholder of right " (Kuenen).

they shall put . . . upon thine altar. In addition to being the guardians and teachers of right in Israel, theirs is the charge of the sacrificial system.

11. *his substance.* Better, *his might* (Driver) ; *i.e.*, his ability for the efficient performance of his duties.

the loins. The seat of bodily strength ; Nahum II, 11.

them that hate him. Those who are opposed to the priestly prerogatives, like Korah (Num. XVI).

8 וּלְלֵוִי אָמַר תֻּמֶּיךָ וְאוּרֶיךָ לְאִישׁ חֲסִידֶךָ אֲשֶׁר נִסִּיתוֹ
9 בְּמַסָּה תְּרִיבֵהוּ עַל־מֵי מְרִיבָה: הָאֹמֵר לְאָבִיו וּלְאִמּוֹ
לֹא רְאִיתִיו וְאֶת־אֶחָיו לֹא הִכִּיר וְאֶת־בָּנָו לֹא יָדָע כִּי שָׁמְרוּ
י אִמְרָתֶךָ וּבְרִיתְךָ יִנְצֹרוּ: יוֹרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב וְתוֹרָתְךָ
11 לְיִשְׂרָאֵל יָשִׂימוּ קְטֹרָה בְּאַפֶּךָ וְכָלִיל עַל־מִזְבְּחֶךָ: בָּרֵךְ
יְהוָה חֵילוֹ וּפֹעַל יָדָיו תִּרְצֶה מְחַץ מָתְנַיִם קָמָיו וּמְשַׂנְאָיו

v. 9. בניו קרי

8. *thy Thummim and thy Urim.* First mentioned in Exod. XXVIII, 30, as objects connected with the breast-plate of the High Priest when officiating in the sanctuary.

thy godly one. *i.e.*, the tribe of Levi, personified as an individual.

didst prove. At Massah (Exod. XVII, 1-7) and at Meribah (Num. XX, 1-13), when the piety of Moses and Aaron, the two great sons of Levi, was put to a severe test.

9. *who said of his father . . . children.* This describes in emphatic language the disinterested spirit in which the tribe of Levi discharges its office: the disregard of even the closest family ties, when they interfere with the performance of religious duties. Thus, the Levites slew every man his companion and every man his neighbour, as a punishment for their worship of the Golden Calf; Exod. XXXII, 27.

and keep thy covenant. See Mal. II, 5-7 ("My covenant was with him of life and peace. The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with me in peace and uprightness, and did turn away many from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth").

10. *thy judgements.* Such being the Levites' record, they are worthy of having the prerogative of teaching Israel the precepts of God as laid down in the Torah, and designed for the maintenance of justice between man and man. The God of Israel "is distinguished from the gods of Israel's neighbours, and towers above them as the God in Whose name justice was administered, and of Whom it could be said that He was not known where the laws of honour and good

12. Of Benjamin he said,
The beloved of the LORD shall dwell in safety by him ;
He covereth him all the day long,
And he dwelleth between his shoulders.*iii
13. And of Joseph he said,
Blessed of the LORD be his land ;
For the precious things of heaven, for the dew,
And for the deep that coucheth beneath,
14. And for the precious things of the fruits of the sun,
And for the precious things of the growth of the moons,
15. And for the chief things of the ancient mountains,
And for the precious things of the everlasting hills,

for the dew. Cf. Isaac's blessing of Jacob (Gen. XXVII, 28), "God give thee of the dew of heaven."

for the deep. The fountains and floods which spring up from the depths of the earth.

coucheth. Old English for "croucheth."

14. *fruits of the sun.* Every form of yearly produce matured by the light and warmth of the sun.

growth of the moons. "The produce of the months" ; *i.e.*, the fruit and vegetation of successive seasons.

15. *chief things of the ancient mountains.* The vegetation which so luxuriantly adorns the peaks and slopes of the mountain-ranges of Palestine.

12 מִדִּיקוּמוֹן׃ ס לְבִנְיָמִן אָמַר יְדִיד יְהוָה יִשְׁכֹּן לָבֶטַח
שלישי 13 עָלָיו חֹפֵף עָלָיו כָּל־הַיּוֹם וּבֵין כְּתֵפָיו שָׁכֵן׃ ס וּלְיוֹסֵף
אָמַר מְבֹרַכְתּ יְהוָה אַרְצוֹ מִמֶּגֶד שָׁמַיִם מִטָּל וּמִתְּהוֹם רֹבֶצֶת
14 תָּחַת׃ וּמִמֶּגֶד תְּבוּאֹת שֶׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ יְרָחִים׃ וּמֵרֹאשׁ
טו

v. 13. קמץ בדיק

12. Benjamin

12. *the beloved of the* Lord. Even as Benjamin was the favourite of Jacob, Moses sees in that parental love for Benjamin a reflection of God's love for that tribe.

shall dwell in safety by him. God shall ever be at the side of Benjamin to aid and shield him. Rashi explains this "nearness" of Benjamin to God to mean that the Temple would be situated in his territory. The Temple itself was just within the rocky border of Benjamin, whilst its courts were in Judah.

he covereth him. As with a canopy.

all the day long. For ever. Once Jerusalem—which was in Benjamin's territory—had been chosen as the spot for the Sanctuary, the Shechinah never left it for another spot.

between his shoulders. Josh. xv, 8, uses the same Hebrew word for "shoulder" to denote the side of the hill on which Jerusalem and the Temple were to stand.

13-17. Joseph

The twin tribe, Ephraim and Manasseh, receives the temporal blessings of fertility of soil and military prowess, accompanied by uninterrupted enjoyment of the Divine favour.

13. *the precious things of heaven.* The gifts of nature—rain, sunshine, warmth—that are indispensable for fertility.

16. And for the precious things of the earth and
the fulness thereof,
And the good will of him that dwelt in the
bush :
Let the blessing come down upon the head
of Joseph,
And upon the crown of the head of him that
was separate from his brethren.
17. His firstling bullock, majesty is his ;
And his horns are the horns of the wild-ox :
With them he shall push the peoples all of
them, even the ends of the earth :
And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh.*iv
18. And of Zebulun he said,
Rejoice, Zebulun, in thy going out ;
And, Issachar, in thy tents.

18b-19. ISSACHAR

in thy tents. In the enjoyment of rest ; in the quiet pursuit of a peaceful life, possibly an agricultural one. While Zebulun chose adventure and enterprise, Issachar preferred "a stay-at-home" existence. The Talmud interprets "tents" as homes for the study of the Law. In I Chron. XII, 32, the men of Issachar are said to have been the religious teachers in Israel. Scripture here links Zebulun, the merchant and man of action, with Issachar, the student, the man of spirit ; as if to show how necessary it is for the welfare of society that these two types should always work in co-operation.

16 הַרְרֵי־קֶדֶם וּמִמֶּגֶד גִּבְעוֹת עוֹלָם: וּמִמֶּגֶד אֶרֶץ וּמְלֹאָהּ
וּרְצוֹן שֹׁכְנִי סְנֶה תָּבוֹאתָהּ לְרֹאשׁ יוֹסֵף וּלְקָדְקֹד נְזִיר
17 אֶחָיו: בְּכוֹר שׁוֹרוֹ הָדָר לוֹ וְקַרְנֵי רְאֵם קַרְנָיו בָּהֶם עַמִּים
יְנַגַּח יַחְדָּו אַפְסֵי־אָרֶץ וְהֵם רִבְבוֹת אֶפְרַיִם וְהֵם אַלְפֵי
רביעי 18 מְנַשֶּׁה: ס וְלִזְבוּלֻן אָמַר שְׂמַח זְבוּלֻן בְּצֵאתֶךָ וְיִשָּׂשכָר

16. *precious things of the earth.* After speaking of the fertility of the hills and mountains, the Seer turns to the precious products of the plains and valleys.

good will. Favour.

that dwelt in the bush. See Exod. III, 2-10, when God, after making Himself known to Moses "in a flame of fire out of the midst of the bush," promises to become the Redeemer of Israel.

separate from his brethren. Apart from, eminent among, his brethren; the last two lines (in the English) are a quotation from Gen. XLIX, 26.

17. *his firstling bullock. i.e.*, Ephraim, to whom Jacob had given the precedence over the elder brother Manasseh; Gen. XLVIII, 19.

and his horns. The figure of the bull is here employed as the emblem of strength.

wild-ox. See on Num. XXIII, 22.

he shall push. Ephraim shall extend his conquests over remote peoples.

and they are. Better, *and these be; i.e.*, the reference is to the myriads of the men of Ephraim, and the thousands of the men of Manasseh.

18a. Zebulun

18. *going out. i.e.*, general activity; here probably a reference to the maritime enterprises of the tribe. The territory of Zebulun stretched from what is now known as Lake Tiberias to the Mediterranean, which fact gave it an active share in the sea-traffic. Jacob's blessing is, "Zebulun shall dwell at the beach of the sea, and he shall be for an haven of ships."

19. They shall call the peoples unto the mountain ;
There shall they offer sacrifices of righteousness :
For they shall suck the abundance of the seas,
And the hidden treasures of the sand.
20. And of Gad he said,
Blessed be he that enlargeth Gad :
He dwelleth as a lioness,
And teareth the arm, yea, the crown of the head.
21. And he chose the first part for himself,
For there was a ruler's portion reserved ;
And he came with the heads of the people,
He executed the justice of the LORD,
And his judgements with Israel.*v

21. *and he chose the first part.* Gad is praised for his foresight in being the first of all the tribes to choose his territory ; Num. XXXII, 1f.

a ruler's portion. Or, " commander's portion," a district worthy of a martial leader. The meaning of this and the following line is very uncertain.

he came with the heads. He took his part in the conquest of Western Palestine.

he executed the justice of the LORD. He (Gad) fulfilled that which he had promised ; viz., to cross the Jordan and assist the other tribes to dispossess their enemies (Num. XXXII, 31f). This is probably a case of the Perfect of certainty—the future action being viewed as past. In this way he did his duty in carrying out the righteous will and ordinances of God who had decreed that Israel should inherit the land of Canaan.

19 בְּאָהָלֶיךָ׃ עַמִּים הַר־יִקְרָאוּ שָׁם יִזְבְּחוּ זִבְחֵי־צֶדֶק כִּי שֶׁפַע
כ יַמִּים יִינָקוּ וּשְׂפֻנֵי טְמוּנֵי חוֹל׃ ס וּלְגָד אָמַר בָּרוּךְ
21 מַרְחִיב גָּד כְּלָבִיא שָׁכֵן וְטָרַף זְרוֹעַ אַף־קָדְקֳדְ׃ וַיַּרְא
רֵאשִׁית לוֹ כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי עָם
חמישי 22 צִדְקַת יְהוָה עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל׃ ס וּלְדָן אָמַר

19. קמץ בז״ק 21. קמץ בז״ק

19. *they shall call the peoples.* Zebulun and Issachar shall invite the tribes to join them in thanksgiving to God.

the mountain. Zion, the place which God shall choose as His sanctuary. This is nowhere expressly named in Deuteronomy, and is here likewise left undefined.

sacrifices of righteousness. Due, fitting, legal sacrifices; Ps. IV, 6.

for. Gives the reason why the two tribes invite "the peoples" to worship: it is because of the rich blessings which Zebulun and Issachar enjoy.

suck . . . the seas. A reference to Zebulun's fishing and sea-carrying trade.

hidden treasures of the sand. Probably a reference to Issachar's manufacture of glass, which, according to Josephus, Targum Jonathan and Talmud, took place on the sands of Acre.

20-21. Gad

20. *that enlargeth Gad.* Gad's territory was east of Jordan —the territory of Sihon, king of the Amorites, and was larger than the territory of any of the Western tribes. Gad's "enlarger" is God.

as a lioness. Gad was famed for courage and success in war. In I Chron. XII, 8f, it is said of the Gadites that "their faces were like the faces of lions, and they were as swift as the roes upon the mountains."

arm . . . crown. The hosts of his enemies . . . and their leaders.

22. And of Dan he said,
Dan is a lion's whelp,
That leapeth forth from Bashan.
23. And of Naphtali he said,
O Naphtali, satisfied with favour,
And full with the blessing of the LORD :
Possess thou the sea and the south.
24. And of Asher he said,
Blessed be Asher above sons ;
Let him be acceptable unto his brethren,
And let him dip his foot in oil.
25. Thy bars shall be iron and brass ;
And as thy days, so shall thy strength be.
26. There is none like unto God, O Jeshurun,
Who rideth upon the heaven for thy help,
And in his excellency on the skies.*[vi]

25. *thy bars shall be iron and brass.* Asher's dwelling shall be impregnable. His territory being in the far north and also on the sea-coast, it needed to be strongly fortified.

as thy days, so shall thy strength be. " May your strength last like your days " (Moffatt); or, " as thy younger days, so shall thy old age be " (Leeser).

26-29. EPILOGUE : GOD, THE ABIDING SOURCE OF ISRAEL'S SECURITY, PROSPERITY AND VICTORY

Like the introductory section, *v.* 2-6, the epilogue celebrates the felicity, material and spiritual, of the nation as a whole, through the goodness and protecting care of God.

26. *there is none like unto God, O Jeshurun.* " There is no God, but the God of Israel " (Onkelos).

rideth upon the heaven for thy help. The Seer compares God to a king in his chariot, and he sees God ride upon the heavens to bring victory to Israel.

in his excellency. In His loftiness and surpassing grandeur.

23 דָּן גּוּר אַרְיֵה יְזנק מִן־הַבָּשָׁן׃ וּלְנַפְתָּלִי אָמַר נַפְתָּלִי שְׂבַע
24 רָצוֹן וּמָלֵא בִּרְכַת יְהוָה יָם וְדָרוֹם יְרָשָׁה׃ ס וּלְאָשֵׁר
אָמַר בָּרוּךְ מִבָּנִים אָשֵׁר יְהִי רְצוּי אֶחָיו וְטֹבֵל בַּשֶּׁמֶן רַגְלוֹ׃
כה 26 בַּרְזֶל וּנְחשֶׁת מִנְעָלֶךָ וּכְיָמֶיךָ דָּבְאֶךָ׃ אֵין כָּאֵל יְשֻׁרוּן
ששי 27 רֹכֵב שָׁמַיִם בְּעֶזְרֶךָ וּבְגַאֲוָתוֹ שְׁחָקִים׃ מְעֹנָה אֱלֹהֵי קֶדֶם

22. Dan

22. *lion's whelp.* In the Blessing of Jacob (Gen. xlix, 17), Dan is compared to a serpent for mischievous subtlety. Here he is spoken of as a lion for agility, as a young lion leaping forth from the crevices and caves of the rocks of Bashan, a land celebrated for the size and strength of its cattle (Deut. xxxii, 14). Both similes refer to the nimbleness and adventurous spirit for which the tribe of Dan was celebrated. Samson was a Danite.

23. Naphtali

23. *satisfied with favour.* Satiated with good will. "Ancient and modern writers vie with one another in praising the soil and climate of the territory owned by Naphtali" (Driver).

possess thou the sea. The sea of Kinnereth; *i.e.*, Lake Tiberias.

the south. On the west side of the sea of Kinnereth, Naphtali's territory was "so styled in contrast to the main possessions of the tribe which were further north" (Driver). Its soil was specially fruitful in the region of Huleh and on the shore of the sea. The "fruits of Kinnereth" are celebrated in the Talmud.

24-25. Asher

24. *blessed be Asher above sons.* An exposition of the meaning of the name Asher ("happy"). He was to be blessed "above sons"; *i.e.*, to enjoy exceptional prosperity.

acceptable. Favoured of his brethren, so that they delight in his good fortune.

dip his foot in oil. A metaphor for great abundance. The olive tree was specially fruitful in the territory of Asher.

27. The eternal God is thy dwelling place,
And underneath are the everlasting arms :
And he thrust out the enemy from before thee,
And said, Destroy.
28. And Israel dwelleth in safety,
The fountain of Jacob alone,
In a land of corn and wine ;
Yea, his heavens drop down dew.
29. Happy art thou, O Israel :
Who is like unto thee, a people saved by the LORD.
The shield of thy help,
And that is the sword of thy excellency !
And thine enemies shall yield feigned obedience unto thee ;
And thou shalt tread upon their high places.*vii

that is the sword of thy excellency. God's protection of Israel is Israel's excellent and triumphant sword.

yield feigned obedience unto thee. The insincere homage rendered by the vanquished to the conqueror. AJ translates, " shall dwindle away before thee."

tread on their high places. See on XXXII, 13.

" With such golden words Moses takes leave of his people. Israel should have been a brave mountaineer people, if Moses' will had been fulfilled. The land lies apart, surrounded by mountains, seas and deserts—a Divinely blessed corner of the earth that, with industrious cultivation and the security that comes from unity, could have flourished wonderfully. To the north and south of Judea were the trade routes of the ancient world. By its very position alone, it could have become the happiest people of the world, if it had made use of its position and remained faithful to the spirit of its Laws " (Herder).

וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃
28 וַיִּשְׁכֹּן יִשְׂרָאֵל בֶּטַח בָּדָד עֵין יַעֲקֹב אֶל־אֶרֶץ דָּגָן וְתִירֹושׁ
29 אַף־שָׁמָיו יַעַרְפוּ־טָל׃ אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמֹוךָ עַם נוֹשַׁע
בַּיהוָה מָגֵן עֶזְרֶךָ וַאֲשֶׁר־חֶרֶב גַּאֲתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ
וְאַתָּה עַל־בָּמֹותֵימֹו תִּדְרֹךְ׃ ס שביעי

27. *the eternal God is thy dwelling place.* He is Israel's home and refuge; even, as Moses himself declares, "Lord, Thou hast been our dwelling place in all generations" (Ps. xc, 1).

the everlasting arms. i.e., arms whose strength shall never be exhausted. He who is enthroned in heaven above is also the God who is with His people below. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. xliii, 2). Not only is God a dwelling-place for His people, He is their unfailing support. His everlasting arms, which do not grow weary, are ever bearing them up and sustaining them.

he thrust out the enemy from before thee. God proved that He is His people's everlasting Friend and Helper by the fact that He dislodged their enemies.

28. *dwelleth in safety . . . alone.* "Every individual Israelite would dwell in isolated security, each one singly under his vine and under his fig-tree. There would be no need to mass themselves together for self-protection against any external enemy" (Rashi).

the fountain of Jacob. "The succession of generations in Israel figured as a stream ever welling forth freshly from its source" (Driver).

29. *who is like unto thee.* What nation on earth is like unto Israel! A unique people, in the care of a unique God.

saved. Victorious, and not by the weapons of war, but by the protecting love of God.

CHAPTER XXXIV

34 1. And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan; 2. and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the western sea; 3. and the South, and the Plain of the valley of Jericho the city of palm trees, unto Zoar. 4. And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused

In the clear air of Palestine, he saw the Land lying before him. From the top of Pisgah all Western Palestine is in sight—the undulating forests of Southern Gilead, the snow-clad top of Hermon, mounts Tabor and Gilboa, Ebal and Gerizim, the heights of Benjamin and Judah, the Mount of Olives, and Zion, Bethlehem and Hebron and Beersheba. Rashi remarks that Moses was given something more than a mere physical glimpse of the Holy Land. He was shown all the land of Israel as it then was in its prosperity, and as it would be in the days of its adversity. He was given a prophetic vision of the main episodes in the future history of Israel; so that he saw Samson and Gideon, Deborah and David, and all the national heroes taking up his unfinished task of leadership.

unto the western sea. The Mediterranean. Noting the similarity between ים "sea," and יום "day," Rashi remarks that unto Moses was vouchsafed a vision of all that would happen unto Israel till the Judgment Day.

3. *the South.* The Negeb; the arid territory south of the mountains of Judah.

valley of Jericho. The Plain through which Jordan flows. At its southern extremity is the Dead Sea.

Cap. XXXIV. לד

לד א וַיַּעַל מֹשֶׁה מֵעַרְבֹת מוֹאָב אֶל־הַר נְבוֹ רֹאשׁ הַפִּסְגָּה אֲשֶׁר
עַל־פְּנֵי יְרֵחוֹ וַיַּרְאֵהוּ יְהוָה אֶת־כָּל־הָאָרֶץ אֶת־הַגִּלְעָד עַד־
2 דָּן: וְאֵת כָּל־נַפְתָּלִי וְאֶת־אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֵת כָּל־
3 אֶרֶץ יְהוּדָה עַד הַיָּם הָאַחֲרוֹן: וְאֶת־הַנֶּגֶב וְאֶת־הַכִּכָּר
4 בִּקְעַת יְרֵחוֹ עִיר הַתְּמָרִים עַד־צֹעַר: וַיֹּאמֶר יְהוָה אֵלָיו

4) The Death of Moses

Chapter XXXIV

Before his eyes close for ever, Moses beholds from afar the Promised Land from the top of Pisgah, and dies there according to God's decree. His incomparable rank as a prophet and unique place in the history of Israel.

1. *went up . . . Nebo.* From that height he came down no more.

"Amidst the tears of the people, the women beating their breasts and the children giving way to uncontrolled wailing, he withdrew. At a certain point in his ascent he made a sign to the weeping multitude to advance no further, taking with him only the elders, the high priest Eleazar and the general Joshua. At the top of the mountain, he dismissed the elders, and then, as he was embracing Eleazar and Joshua, and still speaking to them, a cloud suddenly stood over him, and he vanished in a deep valley" (Josephus).

unto mount Nebo, to the top of Pisgah. "Pisgah" was the specific name for a series of mountain-ranges in the high plateau of Moab. In Deut. xxxii, 49, as well as in Num. xxvii, 12, these ranges are designated by the more general name of הר העברים, *i.e.*, "the mountain of the regions beyond." Nebo was the special name of one of these mountain-ranges (cf. Num. xxi, 20).

the land of Gilead, unto Dan. Better, *all the land—Gilead unto Dan* (G. A. Smith).

thee to see it with thine eyes, but thou shalt not go over thither. 5. So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. 6. And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day. 7. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. 8. And the children of Israel

himself into the thankless cause of his oppressed brethren; at his earliest call, he prayed that Aaron might be the leader instead of himself; at Sinai, he besought that his name might be blotted out if only his people might be spared; in the desert, he wished that not only he but all the LORD'S people might prophesy. He founded no dynasty: his own sons were left in deep obscurity" (Stanley).

unto this day. These words, as the whole of the latter portion of this chapter, were added by Joshua. This is the opinion of Rabbi Judah. Poetic and touchingly beautiful are the words of Rabbi Meir: "These verses, the Holy One, blessed be He, dictated, and Moses wrote them down in tears." Such also was the view of Philo:—"The Divine Spirit fell upon him, and he prophesied with discernment while still alive the story of his own death; told, ere the end, how the end came; told how he was buried with none present, surely by no mortal hands but by immortal powers; how also he was not laid to rest in the tomb of his forefathers, but was given a monument of special dignity which no man has ever seen; how all the nation wept and mourned for him a whole month and made open display, private and public, of their sorrow, in memory of his vast benevolence and watchful care for each one of them and for all."

7. *nor his natural force abated.* lit. "neither had his freshness fled." He suffered none of the infirmities of age, and the natural freshness of his body had not become dried up.

זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב
לֵאמֹר לְזַרְעֲךָ אֶתְּנֶנָּה הֶרְאִיתִיךָ בְעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר׃
ה וַיָּמָת שָׁם מֹשֶׁה עֶבֶד־יְהוָה בְּאֶרֶץ מוֹאָב עַל־פִּי יְהוָה׃
6 וַיִּקְבֹּר אֹתוֹ בַגַּי בְּאֶרֶץ מוֹאָב מוּל בֵּית פְּעוֹר וְלֹא־יָדַע
7 אִישׁ אֶת־קִבְרָתוֹ עַד הַיּוֹם הַזֶּה׃ ומֹשֶׁה בֶּן־מֵאָה וְעֶשְׂרִים
8 שָׁנָה בְּמֹתוֹ לֹא־כָהֲתָה עֵינוֹ וְלֹא־נָס לֵחֹה׃ וַיִּבְכּוּ בְנֵי

4. *thou shalt not go over thither.* "To labour and not to see the end of our labours; to sow and not to reap; to be removed from this earthly scene before our work has been appreciated, and when it will be carried on not by ourselves but by others—is a law so common in the highest characters of history, that none can be said to be altogether exempt from its operation" (Stanley).

5. *so Moses the servant of the* LORD. Ibn Ezra remarks that even in the act of dying Moses was still the servant of God, obeying the command of the Master.

died there. Scripture thus stresses the fact that Moses was human in regards to death, even as he was as to birth; see on Exod. II, 1.

according to the word of the LORD. lit. "at the mouth of the LORD." God, say the Rabbis, spares the righteous the bitterness of death, and takes away their souls with a kiss.

6. *he buried him in the valley.* Or, "he was buried in the valley," in some depression on the Pisgah range. According to Rabbinic legend, God buried Moses in a grave that had been prepared for him at Creation (Ethics of the Fathers, V, 6).

over against Beth-peor. In atonement, says the Talmud, for the sin which Israel committed with the idol Peor; Num. XXV, 1-9.

no man knoweth of his sepulchre. It has been hidden from human ken, say the Rabbis, so that it might not become a place of pilgrimage for those who deify national heroes.

He lies in an unknown sepulchre and unvisited tomb. It is the seal of his self-effacement: "In Egypt he threw

wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended. 9. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses. 10. And there hath not arisen a prophet since in Israel like unto Moses, whom the LORD knew face to face; 11. in all the signs and the wonders, which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his

the union of the wisdom of the Egyptian with the unselfish devotion of the meekest of men. . . . . To dispute about the inspiration of such a man were to dispute about words. From the depths of the Unseen such characters must draw their strength; from fountains that flow only from the pure in heart must come their wisdom. Of something more real than matter; of something higher than the stars; of a light that will endure when suns are dead and dark; of a purpose of which the physical universe is but a passing phase, such lives tell" (Henry George).

whom the LORD *knew face to face.* Moses was unique in respect of the unwonted closeness of his fellowship with God, as well as in respect to his sublime comprehension of the Divine Nature and purpose. "He had not to wait, or prepare, for communion with the Divine as is the case with other men. Such communion was his at any time he wished. Moses could approach God with the ease and freedom with which a man speaks unto his neighbour" (Rashi).

יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעַרְבֹת מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְּמוּ יְמֵי
בְּכִי אֵבֶל מֹשֶׁה: וִיהוֹשֻׁעַ בִּן־נוּן מָלֵא רוּחַ חָכְמָה כִּי־סָמַךְ 9
מֹשֶׁה אֶת־יָדָיו עָלָיו וַיִּשְׁמְעוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל וַיַּעֲשׂוּ
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: וְלֹא־קָם נָבִיא עוֹד בְּיִשְׂרָאֵל י
כְּמֹשֶׁה אֲשֶׁר יְדָעוֹ יְהוָה פָּנִים אֶל־פָּנִים: לְכָל־הָאֹתֹת 11
וְהַמֹּפְתִים אֲשֶׁר שְׁלָחוֹ יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרָיִם

8. *the mourning for Moses were ended.* The days of mourning even for the best of men must have an end. It is wrong unduly to prolong them. The workman passes, but the work must be continued. "No sooner did the sun of Moses set, than the sun of Joshua rose" (Talmud).

9. *spirit of wisdom.* But another name for the Spirit of God (Ibn Ezra).

Moses had laid his hands upon him. Thus endowing him with a portion of his spirit, and imparting the necessary qualification to be his successor; Num. xxvii, 18.

10. *and there hath not arisen . . . like unto Moses.* The pre-eminence of Moses is one of the Articles of Maimonides' Creed. "To lead into freedom a people long crushed by tyranny; to discipline and order such a mighty host; to harden them into fighting men, before whom warlike tribes quailed and walled cities went down; to repress discontent and jealousy and mutiny; to combat reactions and reversions; to turn the quick, fierce flame of enthusiasm to the service of a steady purpose, require some towering character—a character blending in highest expression the qualities of politician, patriot, philosopher, and statesman—

servants, and to all his land; 12. and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of Israel.

12. *In the sight of all Israel.* Moses was no worker in the dark, no miracle-monger or sorcerer. His work was performed in the open, in the light of all Israel. "Such was the end of the Hebrew Lawgiver—a man who, considered merely in an historical light, without any reference to his Divine inspiration, has exercised a more extensive and permanent influence over the destinies of his own nation and mankind at large than any other individual recorded in the annals of the world" (Milman).

According to Jewish custom, the completion of any of the Five Books of the Torah is marked in the Synagogue by the congregation exclaiming, חזק חזק ונתחזק, "Be strong, be strong, and let us strengthen one another"—an echo of the words of the ancient warrior, "Be of good courage, and let us play the men, for our people and the cities of our God." (II Samuel, x, 12). *Be strong. i.e.* to carry out the teaching contained in the Book just completed.

The first Massoretic Note states the number of verses in the Book of Deuteronomy to be 995; its Sedrahs (parshiyoth) 11; its Sedarim, smaller divisions according to the Triennial Cycle, 27; and its chapters 34.

The second Massoretic Note states the number of verses in the whole Torah to be 5,845.

Chapters XXXIII and XXXIV, *form the Reading for Rejoicing of the Law.*

When the last verses of Chapter XXXIV *have been read, the Torah is immediately begun again by the reading of Gen.* I-II, 3.

The Haftorah is JOSHUA I, 1-18. *See* The Haftorahs, *p.* 578.

לְפַרְעֹה וּלְכָל־עֲבָדָיו וּלְכָל־אַרְצוֹ: וּלְכֹל הַיָּד הַחֲזָקָה 11
וּלְכֹל הַמּוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָּל־יִשְׂרָאֵל:

ח ז ק

נשלמו חמשה חומשי תורה. תהלה לאל גדול ונורא:

סכום פסוקי דספר דברים תשע מאות וחמשים וחמשה הגץ סימן: וחציו. ועשית על פי הדבר אשר ינידו לך: ופרשיותיו אחד עשר אסרו חג בעבותים סימן: ומדריו עשרים ושבעה יפיח אמונה יניד צדק סימן: ופרקיו שלשים וארבעה אודה י״י בכל לבב סימן: מניין הפתוחות שלשים וארבעה והסתומות מאה ועשרים וארבעה הכל מאה וחמשים ושמנה פרשיות וכסא כבוד ינחילם סימן:

סכום הפסוקים של כל התורה חמשת אלפים ושמנה מאות וארבעים וחמשה ואו דחמה יהיה שבעתים סימן: וחציו. וישם עליו את החשן ויתן אל החשן את האורים ואת התמים: מניין פתוחות של כל התורה מאתים ותשעים יבא דודי לגנו ויאכל פרי מגדיו סימן: והסתומות שלש מאות ושבעים ותשעה או אסרה אפר על נפשה בשבעה סימן: נמצאו מניין כל הפרשיות פתוחות וסתומות שש מאות וששים ותשעה לא תחסר כל בה סימן:

the scroll to King Josiah, saying :

> " Hilkiah, the priest, hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah, the priest . . . and Shaphan, the scribe, . . . saying, Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found ; for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book to do according unto all that which is written concerning us " (II Kings XXII, 3–14).

The following questions arise in connection with this narrative :

a) What is here meant by " the book of the law " ?

Jewish and non-Jewish tradition and opinion hold that the scroll brought to the King was the Book of Deuteronomy. Some interpret Hilkiah's words (" I have found *the* book of the law ! ") to mean that he had found the autograph copy of Deuteronomy (ביד משה in the account given in I. Chron. XXXIV, 14, being taken to mean, " written by the hand of Moses himself "). Hence the extraordinary interest of all concerned in the discovery of this Book of the Law, and the effect of such discovery on the conscience of the King.

Neither is it accidental that the rediscovery of Deuteronomy in Josiah's day coincided with the rebuilding of the Jerusalem Sanctuary. Throughout the Ancient East, books of religious law and sacred documents were deposited in Temples at their erection, and were often found when the buildings were repaired. Naville, the renowned Egyptologist, instances from the Egyptian " Book of the Dead " an exact parallel to the Hilkiah incident. He further adduces evidence that this custom was known and observed in Palestine at the time of Solomon. In that case, the copy of the Book of Deuteronomy in question would at least date from that reign. It had been immured in a foundation wall when the Temple was first built. In the time of Josiah, the breaches in the Temple-walls had become so considerable that great sums were required for " the carpenters, the builders and the masons ; and for buying timber and hewn stone to repair the House " (II Kings XXII, 6). In the process of demolition, either the workmen must have come upon a foundation deposit, or the Book

NOTE G

DEUTERONOMY: ITS ANTIQUITY AND MOSAIC AUTHORSHIP

1. DEUTERONOMY AND THE RELIGIOUS REVIVAL UNDER KING JOSIAH (621 B.C.E.)

King Josiah was the grandson of idolatrous King Manasseh, whose reign of fifty-five years was the longest in the annals of the Jewish People, and the darkest. Manasseh was swayed by a fanatical hatred for the Faith of his fathers. He nearly succeeded in uprooting True Religion in Israel, and flooded the land with obscene and gruesome idolatries. The Temple itself did not escape profanation: the sacred Altar was desecrated; the Ark itself was removed from out of the Holy of Holies; and new altars were erected for various weird cults. His years were one long Reign of Terror to the loyal minority who attempted to withstand the tide of religious barbarism. "Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another," says the author of the Book of Kings; and, according to a tradition preserved by Josephus, day by day a fresh batch of the Prophetic Order was led to execution. The aged Isaiah, it is said, met a martyr's death by being sawn asunder in a forest-tree in which he hid himself when attempting to escape from the fury of the tyrant.

No wonder that, when two years after the death of Manasseh, Josiah, a child of eight, came to the throne, the sacred books and teachings of Israel's Faith had been all but forgotten. However, in the group of influential persons responsible for the education and policy of the young King, there was a strong revulsion of feeling from the apostasy of the previous two generations, and a sincere yearning for a return to the historical Jewish national worship. It was, no doubt, due to the fact of having grown to manhood under such influences, that Josiah decided in the eighteenth year of his reign to repair the Temple, which had been permitted under his predecessors to fall into a shameful state of neglect. In the course of this restoration of the Temple, a discovery was made that was to prove of far-reaching importance for the spiritual revival of Israel. Under the accumulated rubbish and ruins of the decayed Temple-walls, Hilkiah the High Priest came upon a scroll which he handed to the King's scribe with the words, "I have found the book of the law in the house of the LORD." Shaphan the scribe brought

2. Doubts in Regard to the Discovery of Deuteronomy

Nothing could be simpler than the above explanation of the finding of the scroll of Deuteronomy during the repair of the Temple. Bible Critics think otherwise. For over 150 years, they have declared that Deuteronomy, the Book of the Farewell Orations of Moses, was not the work of the Law-giver, but was a spurious production written *during the generation of Josiah.* Some of them maintain further that this spurious work was hidden in the Temple with the intention that it should be brought to light, reach the King, and influence him in a definite way.

Not a word of all this appears in II Kings xxii, which describes the finding of the Book of the Law in the Temple ; and there is nothing in that account that can justifiably serve as a basis for so strange a hypothesis. Hilkiah speaks of "*the* book of the law," ספר התורה, *i.e.*, the well-known Torah. He could not have used such a phrase—it would not have been understood—if it were not known that such a book had been in existence before. It is clear that the finding of the book was regarded as the discovery of an old lost Scripture, a book of the Law of Moses. It was this fact alone which gave it authority. The King, when the book had been read to him, rent his garments, and sent to inquire of the Lord what it portended for him and his people ; for " great is the wrath of the Lord that is kindled against us because our fathers have not hearkened unto the words of this book." The King was thus convinced of the Divine character of the Book, and also of its existence in the time of his forefathers. And it was this conviction alone that led to the religious revolution associated with his name—a revolution which succeeded despite all the machinery of heathenism that would recoil from nothing to thwart it. Not a whisper of doubt as to the Mosaic origin of the book is heard on any side, not from priests whose revenues it seriously interfered with, nor from prophets on many of whom it bore hardly less severely. " It is plainly inconceivable that the whole nation should have at once adopted, without objection or criticism, a book of the existence of which no one knew anything before that time, a book which demanded radical modification of worship as well as of the whole religious life " (B. Jacob).

Though many of the Critics do not hesitate to bring the grave moral charge of forgery in connection with the Book, they are themselves not at all agreed on the question whether the author belonged to the prophetic circle or

must have fallen out from a crevice; and the High Priest picked it up among the rubbish. In view of this general Eastern custom, and especially of the Egyptian parallel, "there is no longer any justification for seeing any mystery or mystification in the incident of the finding of the Book of the Law by Hilkiah, the High Priest" (Jirku).

b) How are we to explain the behaviour of the King?

The behaviour of the King—he is stirred to the depths of his being by the message of the Book, and yet that message is new to him—is easy of explanation. Though during the half-century and longer of the royal apostasy the public reading of the Torah had been interrupted, and though the Book itself had disappeared or had been destroyed by the idolatrous priests, men still knew of the existence of such a Book, and had sufficient idea of its contents to be able to recognise it when the old Temple copy was suddenly brought to light. But so little were its contents *common knowledge* that, on its first reading, the King was struck with terror at its solemn prediction of the evils which would overtake a sinful Israel. "The ignorance of the King, brought up by the priesthood, may well be accounted for by supposing him to have been vaguely taught the general precepts of the Law, but to have seen or heard for the first time this special Book" (Milman).

Ancient and medieval history records several instances of codes of law or sacred documents disappearing, and of their rediscovery generations, and even centuries, later. Such, for example, was the fate that overtook the code of Charlemagne in the ninth century. "Before the close of the century in which he died, the whole body of his laws had fallen into utter disuse throughout the whole extent of his dominions. The charters, laws and chronicles of the later Carlovingian princes indicate either an absolute ignorance or an entire forgetfulness of the legislation of Charlemagne" (Sir James Stephen). The general neglect of the Scriptures in the age before the Reformation furnishes a partial illustration of the disappearance of Deuteronomy; even as the recovery, at the time of the Renaissance, of the original Hebrew Text of the Bible for the Western peoples is a parallel to its re-emergence under Josiah. In our own day, wherever the extirpation of religion is part of the State policy, as in Soviet Russia, we can quite imagine men and women who may have a superficial knowledge of the observances and beliefs of Judaism, but who had never read, or heard of, Deuteronomy, or any other Scripture.

3. Internal Evidence as to the Antiquity of Deuteronomy

The internal evidence *against* the late composition of Deuteronomy, and *for* its Mosaic authorship, is overwhelming. From whatever side the question is examined, we find that the Book and the history of Josiah's times do not fit each other. To take a few examples. In the reign of Josiah, or in that of his immediate predecessors, the injunction to exterminate the Canaanites (xx, 16–18) and the Amalekites (xxv, 17–19) who had long since disappeared, would have been as utterly out of date as a royal proclamation in Great Britain at the present day ordering the expulsion of the Danes (W. H. Green). And how can a Code belong to the time of Josiah which, while it provides for the possible selection of a king in the future, nowhere implies an actual monarchical government? It finds it necessary to ordain that the king must be a native and not a foreigner (xvii 15), when the undisputed line of succession had for ages been fixed in the family of David. It furthermore regulates that the king must not "cause the people to return to Egypt," as they seemed ready to do on every grievance in the days of Moses (Num. xiv, 4), but which no one ever dreamed of doing after they were fairly established in Canaan. In brief, regarding this whole law of the monarchy, H. M. Wiener rightly says, "As part of the work of Moses, all is clear; place it in a later age, all is confusion."

This same judgment must be pronounced in regard to dozens of other matters in Deuteronomy. Thus, Israel is treated in its unbroken unity as a nation: *one* Israel is spoken of. There is not the slightest hint of the great secession of the Ten Tribes which had rent Israel in twain. Furthermore, in Deuteronomy the hope and the promise is that Israel is to be, "high above all nations;" and the Law actually contemplates foreign wars (xx, 10–15). This is quite understandable of the Mosaic generation, just about to embark on the conquest of Canaan. In the days of Josiah, however, it was a question whether Judah could even maintain its own existence. It had been brought to the edge of ruin by the Assyrian world-power, and within two decades of Josiah's day, its inhabitants were to be exiled to the banks of the Euphrates. Again, Edom is mentioned as the people to be most favoured by Israel; whereas from the time of David onwards, Edom was Judah's bitterest enemy, and is unsparingly denounced by Jeremiah, as by

to the priestly class; whether the Book was the work of one man, or of a "school"; whether it was produced in the time of Josiah, Manasseh, Hezekiah or even earlier; whether it originally was the same as we now have it, or it consisted of merely the code of laws—the historical orations having been added later; whether that code of laws came from one hand, or represented the gradual growth of centuries; whether some portion of the Book was Mosaic, or none of it; and whether it even *claimed* to be a work of Moses, or it made no such claim.

It was the English deists of the sixteenth century who first set afloat the theory that Deuteronomy was an essential forgery of the subtle priest, Hilkiah. That theory will not bear serious examination. This priest whose ministrations in the Zion Sanctuary are not marked by any particular devotion or zeal, would not be the man to undertake to make it the one and only Place of Worship in Israel; neither was he the man to write those exhortations to godliness and humanity that have made Deuteronomy a pure stream of righteousness to the children of men. And surely this crafty ecclesiastic would not have invented laws (Deuteronomy XVIII, 6) which seriously infringed the vested privileges of the Jerusalem priesthood—unless we are to attribute to him a height of folly that would be psychologically inexplicable. In our generation, W. R. Smith, Dillmann, Kittel, Driver and many others have repudiated this absurd theory.

Even less convincing, but far more shocking to the moral sense, is the attempt to find the forger among the Prophets. A pioneer of nineteenth century Bible criticism in England, Bishop Colenso, thinks it likely that Jeremiah was the falsifier. "What the inner voice ordered him to do," Colenso has the shamelessness to write, "he would do without hesitation, as by direct command of God, and all considerations of morality or immorality would not be entertained." Verily, there are some things that do not deserve to be refuted: they should be exorcised.

It is refreshing to turn to the words of Rudolf Kittel written in 1925: "There is no real evidence to prove that a pious or impious deceit was practised on Josiah. The assumption of forgery may be one of those hypotheses which, once set up, is so often repeated that finally every one believes it has been proven. Then one seems ultra-conservative and unscientific not to believe it. Who, nowadays, would take upon himself the odium of being behind the times?"

Temple of Solomon was built on Mount Zion. That Temple was built by "a levy out of all Israel" (I Kings v, 13); and for its dedication, Solomon assembles "the elders of Israel and all the heads of the tribes" (VIII, 1). It is the central shrine of the whole House of Israel. (Wellhausen says, "this view of Solomon's Temple is unhistorical," because no king after Solomon is left uncensured for having tolerated the continuance of "the high places." It is the old familiar argument (see *Leviticus*, p. 322), that the Law could not have existed because it can be shown that it was broken! According to such logic, there could never have been any Prohibition law in America.

And for centuries before Solomon, there was the Central Sanctuary *at Shiloh*. Elkanah, the father of Samuel, "went out of his city from year to year to worship and to sacrifice unto the LORD of hosts in Shiloh" (I Samuel I, 3). We are told of "all the Israelites coming hither" (II, 15); and that the presiding priest represented "all the tribes of Israel."

But even centuries before Shiloh, we have the *Sanctuary at Sinai*. Nothing in Scripture is more minutely or more solemnly described than the building of the Mosaic tabernacle. Hyper-critics have, in obedience to their programme, denied its existence. However, the study of comparative religions and their sacred structures has rendered their position absurd. Kittel's considered opinion is: "It is part of the knowledge which has been confirmed in recent times, that in Moses' day and during the Desert wanderings there was a sacred tent (Tent of Meeting), which was the religious centre of the congregation in the Desert."

b) Centralisation of worship was not the dominant motive in Josiah's reformation. Josiah's reformation from beginning to end was a crusade against the idolatry which had flooded the land, the Jerusalem sanctuary included; and the "high places" were put down as part of this stern suppression of all idolatrous practices. Of a movement for centralisation of worship as such, the narrative gives not a single hint. The whole condition of Jerusalem and Judah, as described in II Kings XXIII, was in flagrant violation of far more fundamental statutes than that of the central Sanctuary in Deuteronomy. And it cannot be repeated with sufficient emphasis that there *are* far more fundamental laws in Deuteronomy than this law concerning the Sanctuary. It has its place in chap XII, and recurs in the regulations for feasts, tithing, and priestly duty; but it is quite incorrect

Isaiah before him. Lastly, in a book assumed to be specially produced to effect reformation in *worship*, how are we to explain the presence of such laws as regulate birds' nests or parapets upon a roof? Or, for that matter, what relevancy is there, for such a purpose, in Moses' historical retrospect? "As part of the work of Moses, all is clear; place it in a later age, all is confusion."

4. Centralisation of Worship

The above considerations, and scores more of the same force and moment, have long been urged against the hypothesis of the late production of Deuteronomy. How is it that they have made so little impression upon the mass of the Critics?

The reason is as follows: the assumption that Deuteronomy is a product of Josiah's age is the basis of the theory on which the Critics have built their whole reconstruction of Bible history and religion. That theory—*viz. the Centralisation of Worship in ancient Israel*—they have raised to a *dogma*, which it is in their opinion sheer heresy to question. Till the time of Josiah, they tell us, the ancient Israelite could sacrifice at any place he desired; numberless local shrines, "high places," dotted the land; and, though there was a good deal of pagan revelry, natural piety was a living thing among the people. But with the appearance of Deuteronomy the local cults were uprooted, religion was separated from "life," and worship was centred in Jerusalem. There arose the idea of a Church; religion was now contained in a book; and it became an object of study, a theology. All these things, we are told, flowed from the centralisation of worship; and such centralisation was the result exclusively of the finding of Deuteronomy in the days of Josiah.

What is the truth in regard to centralisation of worship, and these claims of the Wellhausen school of Bible Critics?

Briefly, not a single one of the Critical claims in connection with their dogma of centralisation is in agreement with the historical facts. Centralisation of worship did not originate in the age of Josiah; it was not the dominant motive of his reformation; neither was there any freedom of indiscriminate sacrifice before his day.

a) Centralisation of worship did not originate in the age of Josiah. It was present from the beginnings of Israel as a nation (Baxter). One need not be a great Bible scholar to know that, four hundred years before Josiah, the splendid

summarised above. From the very first the hollowness of the Critical hypothesis was recognized by Sayce (Oxford), Hoffmann (Berlin), Naville (Geneva), Robertson (Glasgow) and W. H. Green (Princeton). Their protests were disregarded, but new recruits were found in Hommel, Dahse, Wiener, Moeller, Orr, Jacob and many others. In recent years, several outstanding scholars—Max Löhr, Th. Oesterreicher, W. Staerk—have come to realise that especially this fundamental pillar of the Bible Critical view has proved a delusion and a snare. In 1924, W. Staerk wrote :—" For over 100 years Old Testament studies have been under the spell of this hypothesis (*i.e.*, centralisation of worship), which in its results has been fatal to the proper understanding of Israel's religion."

5. The Unity and Mosaicity of Deuteronomy

No Book of the Bible bears on its face a stronger impress of unity—unity of thought, language, style and spirit—than Deuteronomy. And there is no reason to doubt that the various Discourses proceed from one hand, and that the same hand was responsible for the Code of laws. The alleged discrepancies between some of its statements and those in the other books of the Pentateuch, are largely the result of what Delitzsch called " hunting for contradictions." These alleged differences between the historical accounts in the earlier books and the rhetorical presentation of the same matter in the Farewell Addresses of the dying Lawgiver, are all of them capable of a natural explanation.

In recent decades, attention has been called to the fact that in some portions of Deuteronomy Israel is addressed in singular (collectively), and in other portions in the plural ; and it is urged that this is evidence of dual authorship. Anyone who is familiar with the Prophetic writings knows that the singular and the plural constantly interchange. This feature is found likewise in other literatures, English included. H. M. Wiener adduces the following from Sir Walter Scott's " St. Ronan's Well " (the italics are Wiener's) :

> " Why, *thou* suspicious monitor, have I not repeated a hundred times . . . And what need *you* come upon me, with *your* long lesson. *Thou* art, indeed, a curious animal. No man like you for stealing other men's inventions, and cooking them up in *your* own way. However,

to say that this is the one grand idea which inspires the Book.

c) There was no freedom of indiscriminate altar-building in early Israel. The alleged legitimacy, before the reformation of Josiah, of sacrificing wherever one desired, is based upon a wrong interpretation of Exodus xx, 21 (in English Bibles, xx, 24). " An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings and thy peace offerings, thy sheep, and thine oxen ; in every place where I cause my name to be remembered I will come unto thee and I will bless thee " (the last clause should be translated, " in *whatever place I record my name*, I will come unto thee, and will bless thee "). This law does *not* authorise worship " at the altars of earth and unhewn stones in all corners of the land," as claimed by W. Robertson Smith and those of his school. The law does not speak of " altars," but only of " an altar " ; and that altar was to be erected " in whatever place I record my name " : *i.e.*, in any place sanctified by a special revelation of God. There is here nothing that conflicts with the command concerning centralisation of worship in Deut. xii. There we have the general rule of worship at the Central Sanctuary ; but that general rule does not forbid that, under proper Divine authority, exceptional sacrifices might be offered elsewhere. The clearest proof of this is that *Deuteronomy itself* orders the building of an Altar on Mount Ebal, precisely in the manner of Exodus xx, 21. Critics unanimously assign Exod. xx, 21, to what they call " the Book of the Covenant," which they deem to be many centuries older than Josiah. But the " Book of the Covenant " has the same ideal of centralisation as Deuteronomy ! It takes for granted a Central Shrine, and prescribes that three times in the year all males shall present themselves there before the Lord (Exod. xxiii, 17).

In view of all the above, one need not be surprised to learn that the alleged evil effects which followed the eventual enforcement of this ancient law of centralisation of worship are purely imaginary. " Centralisation is the necessary consequence of monotheism and of the actual or ideal unity of Israel. The regulation of life according to Divine Law, the rise of a canon and a theology, are incidental to the development of every religion that has ever controlled and modified the life of a people " (B. Jacob).

Not all Critics have remained blind to the true facts regarding the alleged lateness of the law of Centralisation

Measured by this standard, Wellhausen's theory is as good as the best. However, there is increasing evidence that it has had its day ; and that those scholars who, from the first, expressed serious doubts of it are right " (Kittel).

The other selection cuts at the root of the whole method of deciding historical questions merely by so-called literary tests It reads as follows: " Must there not be something essentially illusory in a method which never gives or can give any independent proofs of its conclusions ; and which too leads each new set of inquirers to reject what their next predecessors had been thought to have most clearly established ? " (Speaker's Commentary).

> Harry, bating a little self-conceit and assumption, *thou* art as honest a fellow as ever man put faith in—clever, too, in *your* own style, though not quite the genius *you* would fain pass for. Come on *thine* own terms, and come as speedily as *thou* canst.

As to the Mosaic authorship, the discoveries, since the beginning of this century, of the ancient Semitic codes confirm the antiquity of Deuteronomy. Thus, when King Amaziah punished his father's murderers, he refrained from having their families killed with them (II Kings xiv, 6), because the Law of Moses (Deut. xxiv, 16) forbade such procedure. To-day we know that the old Hittite law of the fifteenth pre-Christian century—contemporaneous with Moses—contains this same principle. Furthermore, the law concerning the rape of a betrothed or married woman in Deuteronomy has striking similarities to the law on the subject in the Hammurabi, the Hittite, and the Assyrian Codes. What reason, therefore, is there to assume that these laws of Deuteronomy are later than the Mosaic period? Paul Volz, who—together with Benno Jacob and Umberto Cassuto—has recently dealt a staggering blow to the Documentary Theory by demolishing all proof for the so-called Elohist source, has once again recorded his conviction that, on the strictly scientific evidence now available, Moses must have been a genius of the first order, a supreme Lawgiver who shaped an inchoate human mass into a great spiritual nation. *Can* we deny such a genius the ability to deliver his Farewell Discourses? "When we carefully examine the arguments that have been collected in the work of more than a century of criticism, we find that not a shadow of a case can be made against the authenticity of the Mosaic speeches" (Wiener). The same holds true in reference to the Code of laws. Max Löhr and W. Staerk see no valid reason why the Deuteronomic legislation should not be Mosaic. And they are not the only scholars who have come to see the force of Dean Milman's words: "If there are difficulties in connection with the Mosaic date of Deuteronomy, endeavour to assign Deuteronomy to any other period in the Jewish annals, and judge whether difficulties do not accumulate twentyfold."

Die-hard adherents of the Wellhausen school of Pentateuch criticism may derive what comfort they may from the following two concluding selections. The first is: "Speaking for all branches of science, we may say that a hypothesis which has stood for half a century has done its duty.

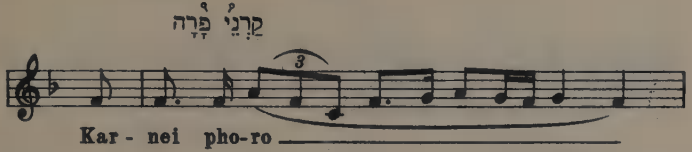
3) *at end of section*

נְגִינוֹת לִקְרִיאַת הַתּוֹרָה

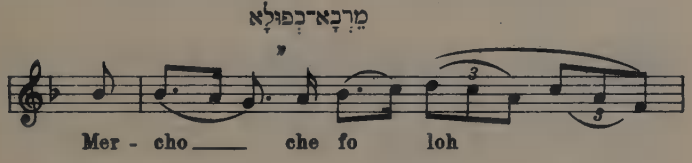
Cantillation of the Torah

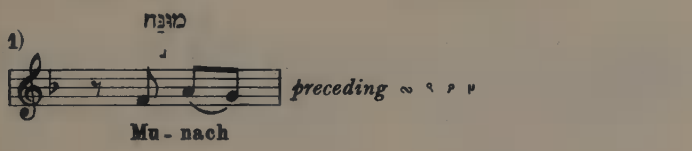
Arranged by the Revs.
H. Mayerowitsch and G. Prince

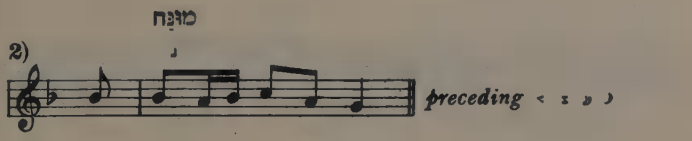
1) *in middle of verse* 2) *at end of verse*

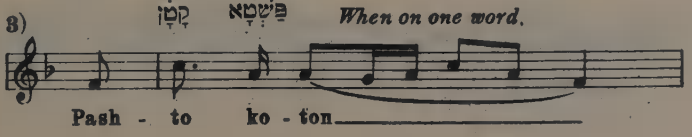

קַרְנֵי פָרָה
3
Kar - nei pho-ro

יֶרַח־בֶּן־יוֹמוֹ
Ye - rach ben yo - mo


מֶרְכָא־כְפוּלָא
3
3
Mer - cho che fo loh


1)
מוּנַח
preceding
Mu - nach


2)
מוּנַח
preceding


3)
קָטֹן
פַּשְׁטָא
When on one word.
Pash - to ko - ton

סדר ההפטרות

לספר הדברים

THE HAFTORAHS

FOR

THE BOOK OF DEUTERONOMY.

WESTERN ASIA
(TIMES OF ABRAHAM AND CYRUS)

English Miles

0 50 100 200

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth.

Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

[*Sephardim conclude each Haftorah with the words :—*

Our Redeemer! The Lord of Hosts is his name, the Holy One of Israel.]

After the Lesson from the Prophets, the Maftir says the following :—

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory ; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honour and for glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

[Sephardim conclude each Haftorah with the words :—

[גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

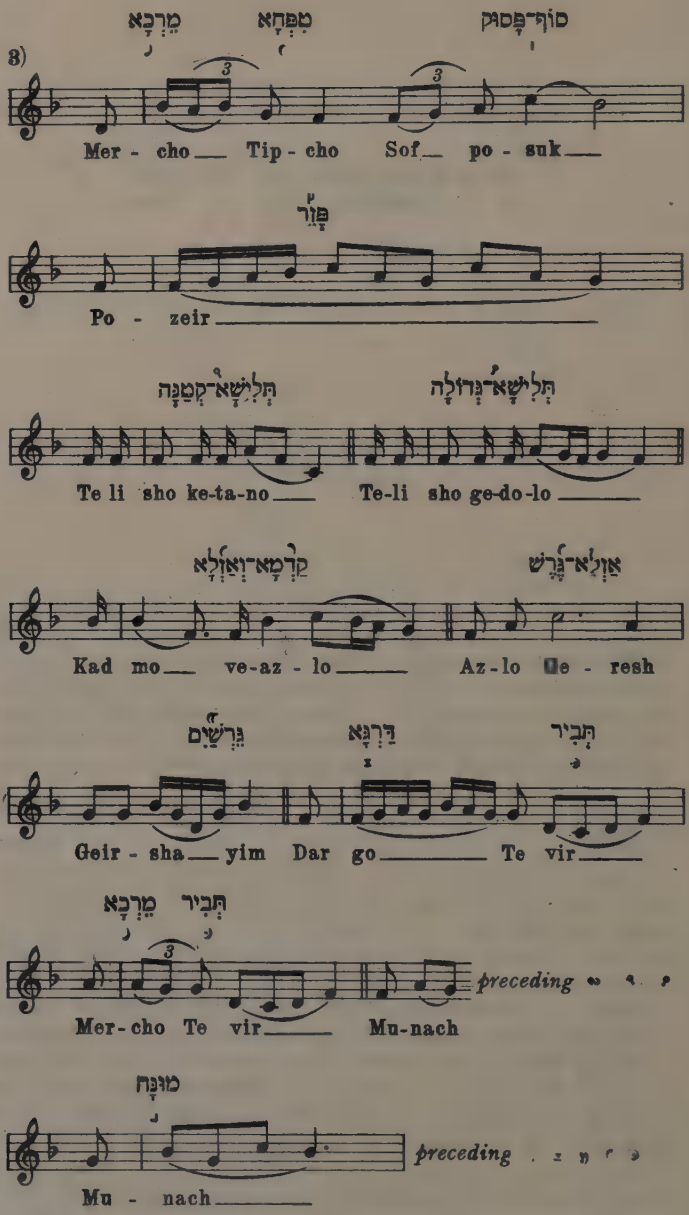
After the Lesson from the Prophets, the Maftir says the following :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים צַדִּיק בְּכָל־הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא יָשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה: בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ: בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל־כִּסְאוֹ לֹא־יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ: כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד:

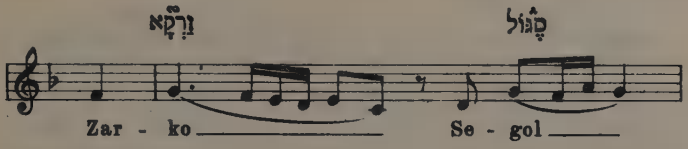
עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאֶרֶת: עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

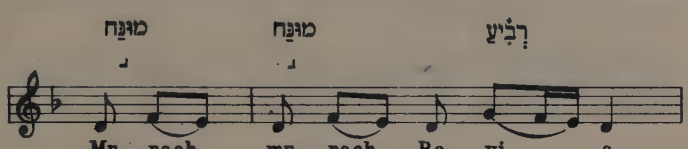


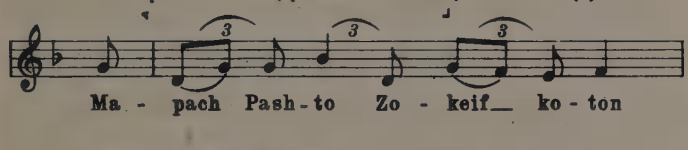
3) *at the end of Haftorah*

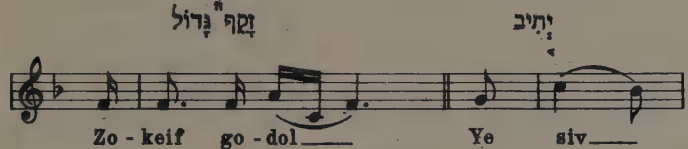
נְגִינוֹת לְהַפְטָרָה

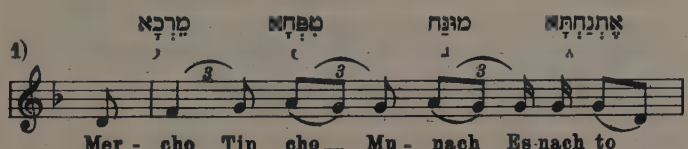
CANTILLATION OF THE PROPHETS

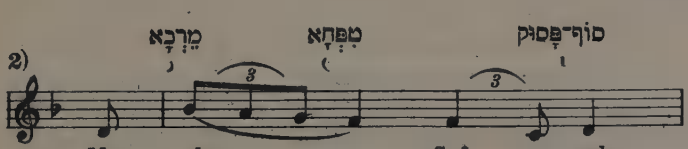












1) *in middle of verse* 2) *at end of verse*

THE HAFTORAHS

Or the Lessons from the Prophets

I. DEVARIM

Isaiah I, 1–27

1 1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the

DEVARIM

Isaiah I, 1–27

This Sidrah always precedes the Fast of Av, the anniversary of the Fall of Jerusalem, both at the hands of the Babylonians, and six centuries later at the hands of the Romans, with the consequent dispersion of Israel and the long drawn out suffering, not yet ended, that followed these calamities. The Haftorahs read on the three Sabbaths preceding that Fast are called "Haftorahs of Rebuke." For the third Sabbath, Devarim, the opening chapter of Isaiah—the Great Arraignment of Judah—has been selected, in order to warn all generations in Israel of the moral and social transgressions that led to the downfall of the Jewish State.

Isaiah, the son of Amoz, was a native of Jerusalem. His family seems to have been one of rank, and he moved in royal circles. His Prophetic ministry extended for close upon 40 years, from 740-701 B.C.E. These years were the most stirring that the kingdom of Judah had yet passed through; and, throughout that entire period, he was the dominant figure in the land. The momentous event of his time was the rise of Assyria. From being a mere garrison province of Babylon in northern Mesopotamia, Assyria had become a world power. The kingdoms of Syria and Israel fell before the Assyrians in 721; and only as by a miracle was Jerusalem delivered from their grasp in 701.

With the downfall of the kingdom of Israel, Judah became the sole representative and repository of true

סדר ההפטרות

ישעיה א

א חָזוֹן יְשַׁעְיָהוּ בֶן־אָמוֹץ אֲשֶׁר חָזָה עַל־יְהוּדָה וִירוּשָׁלִָם

The Haftorah (the Heb. term is *haphtarah*, " conclusion ") is the Lesson from the Prophets recited immediately after the Reading of the Law. Long before the destruction of the Second Temple, the custom had grown up of *concluding* the Reading of the Torah on Sabbaths, Fasts and Festivals with a selection from the " Earlier Prophets " (Joshua, Judges, Samuel and Kings) or from the " Later Prophets " (Isaiah, Jeremiah, Ezekiel and the Book of the Twelve Prophets). We possess no historical data concerning the institution of these Lessons. A medieval author on the Liturgy states that a little more than two thousand years ago (168 B.C.E.), Antiochus Epiphanes, king of Syria and Palestine, forbade the reading of the Torah under penalty of death. The Scribes, thereupon, substituted a chapter of the Prophets cognate to the portion of the Law that ought to have been read. But, whatever be the exact origin of the Haftorah, there is always some similarity between the Sidrah and the Prophetic selection. Even when the latter does not contain an explicit reference to the events of the Sidrah, it reinforces the teaching of the weekly Reading upon the mind of the worshipper by a Prophetic message of consolation and hope.

days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2. Hear, O heavens, and give ear, O earth, for the LORD hath spoken: I have nourished and brought up children, and they have rebelled

1. *vision.* Heb. חזון; what the seer saw with the eye of the spirit; here used collectively for visions, Prophetic revelations. From this opening word, the Sabbath before Tisha-be-Av is called, שבת חזון.

Amoz. A different name from *Amos*, the Prophet.

and Jerusalem. Or, "and especially Jerusalem."

This verse is not the heading to the whole Book of Isaiah, but only to the first collection of prophecies (I-XII), none of which is addressed to *foreign* nations.

Uzziah . . . Hezekiah. During the reign of Uzziah, the kingdom enjoyed considerable prosperity; but under his weaker successors, the evils latent in [illegible] increase of wealth became pronounced. Isaiah preached repentance and faith, and sternly insisted on the moral aspect of the true religious life.

2–3. The LORD's complaint against His people. He has been a father to Israel, but Israel has proved himself ignorant, disobedient, and ungrateful.

2. *hear, O heavens . . . earth.* Let all creation hear and shudder at Israel's unnatural conduct; see also on Deut. XXX, 19: XXXII, 1; Micah VI, 1. "In their poetic outbursts, the Prophets not only personify nature, but they *ethicise* nature; *i.e.*, they endow it with the capacity of understanding moral distinctions" (Steinthal).

hath spoken. Better, *speaketh* (Ibn Ezra).

rebelled against me. Faithlessly broken away from me.

2 בִּימֵי עֻזִּיָּהוּ יוֹתָם אָחָז יְחִזְקִיָּהוּ מַלְכֵי יְהוּדָה׃ שִׁמְעוּ שָׁמַיִם
וְהַאֲזִינִי אֶרֶץ כִּי יְהוָה דִּבֶּר בָּנִים גִּדַּלְתִּי וְרוֹמַמְתִּי וְהֵם

Religion; and in the fate of that tiny land, the moral destinies of the whole world were involved. In this time of upheaval and spiritual travail, Isaiah brought to King and People the message of the holiness, omnipotence, and sovereignty of God ("Holy, holy, holy, is the LORD of hosts: the whole earth is full of His glory."). With passionate fervour he sought to instil his own vital faith in God and Providence into the heart of his brethren, and interpret for them the crises of history in the light of Divine guidance and righteousness. His efforts brought him into violent conflict with the war party of his day; and throughout his life, he remained an implacable enemy of shallow "patriots" and opportunist politicians.

Great in thought and great in action, Isaiah united the profoundest religious insight with wide knowledge of men and affairs. The princely personality of the man is reflected in his style. His words are instinct with power, and he is the master of the sublime in universal literature. His moral passion, moreover, marks him as one of the world's greatest orators.

CHAPTER I

THE GREAT ARRAIGNMENT

Though Chapter 1 is not the earliest of Isaiah's prophecies (Rashi), its choice as the opening of the Book is most appropriate. It strikes the fundamental notes of Isaiah's teaching, and at the same time indicates the general line of Prophetic doctrine with a force and clearness unsurpassed in Scripture. The probable date of this prophecy is the time of Sennacherib's campaign in 701 B.C.E., when the Assyrians had overrun the kingdom of Judah, and were now besieging Jerusalem. A less probable date is 734, the year of the Syrian invasion.

against me. 3. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. 4. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly: they have forsaken the LORD, they have despised the Holy One of Israel, they are estranged and gone backward. 5. Why will ye be still stricken, that ye revolt more and more? the whole head is sick, and the whole heart faint. 6. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores: they have not been closed, neither bound up, neither mollified with oil. 7. Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as the overthrow of

in the rest of Scripture. Holiness is an *essential* attribute of God, signifying His unapproachable exaltation; His abhorrence of all that is untrue, unclean or sinful; and His eternal righteousness; see *Exodus*, p. 509–510.

estranged . . . backward. Sunk back into idolatry; Ezek. XIV, 3.

5. *why.* Or, "on what part"—the whole body being wounded.

6. *closed.* lit. "pressed out"; *i.e.*, cleansed.

7. *your country.* The figure of speech is now explained by concrete details. The wild Assyrian soldiery wrought indescribable ruin in the land.

your cities. In a boasting inscription, the Assyrians claim to have captured 46 cities of Judah.

by strangers. Such as might be expected at the hands of barbarian, enemy strangers. Ibn Ezra translates the Heb. זרים by "floods."

in your presence. And you are powerless to prevent it.

3 פָּשְׁעוּ בִי׃ יָדַע שׁוֹר קֹנֵהוּ וַחֲמוֹר אֵבוּס בְּעָלָיו יִשְׂרָאֵל
4 לֹא יָדַע עַמִּי לֹא הִתְבּוֹנָן׃ הוֹי ו גּוֹי חוֹטֵא עַם כֶּבֶד עָוֹן
זֶרַע מְרֵעִים בָּנִים מַשְׁחִיתִים עָזְבוּ אֶת־יְהוָה נִאֲצוּ אֶת־
ה קְדוֹשׁ יִשְׂרָאֵל נָזֹרוּ אָחוֹר׃ עַל־מֶה תֻכּוּ עוֹד תּוֹסִיפוּ סָרָה
6 כָּל־רֹאשׁ לָחֳלִי וְכָל־לֵבָב דַּוָי׃ מִכַּף־רֶגֶל וְעַד־רֹאשׁ
אֵין־בּוֹ מְתֹם פֶּצַע וְחַבּוּרָה וּמַכָּה טְרִיָּה לֹא־זֹרוּ וְלֹא
7 חֻבָּשׁוּ וְלֹא רֻכְּכָה בַּשָּׁמֶן׃ אַרְצְכֶם שְׁמָמָה עָרֵיכֶם שְׂרֻפוֹת
אֵשׁ אַדְמַתְכֶם לְנֶגְדְּכֶם זָרִים אֹכְלִים אֹתָהּ וּשְׁמָמָה

3. *ox . . . ass.* Ingratitude reduces Israel below the level of the dumb animals.

doth not know. Does not wish to know (Rashi). Hosea too finds lack of "knowledge of the LORD" the source of all moral evil. High and low alike fail to understand the nature and significance of the spiritual gifts God had conferred upon Israel.

does not consider. i.e. does not try to understand. The Heb. התבונן is the Hithpael and may also mean, "does not understand *himself*." *Know thyself* is a moral obligation for nations as well as for individuals. The Jew can only know himself through his Judaism and his past; and the great majority of Jews of to-day are ignorant of the ideals of their Faith, their Scripture, their Sacred Language, and the story of Israel. Such lack of self-knowledge is, at all times, monstrous ingratitude to his Heavenly Father.

4–9. The Prophet speaks. The body politic is diseased to the core. But for the lovingkindness of God, their destruction would have been equal to that of Sodom and Gomorrah.

4. *sinful nation.* Ye who were destined to be a "holy nation" (Rashi).

a seed of evildoers. A brood, or generation, consisting of evildoers.

despised. Spurned.

Holy One of Israel. This Divine title is characteristic of Isaiah, occurring 39 times in the Book, and only five times

strangers. 8. And the daughter of Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. 9. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.

10. Hear the word of the LORD, ye rulers of Sodom; give ear unto the teaching of our God, ye people of Gomorrah. 11. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. 12. When ye come to appear before me, who hath required this at your hand, to

11. *to what purpose.* None must have known better than the Prophets that acts of worship both kindle and express true religion. But, it is their immortal merit to have proclaimed that the sacrifices of "judges of Sodom" are an insult to God; cf. Prov. XXI, 27. Throughout this section, it is not the offerings in themselves that are condemned, but the hypocritical character of those who bring the sacrifices. "The sacrifices were commanded to you that ye call Me to mind and refrain from sin; and, having sinned, that ye confess them at the offering of the sacrifice and repent of your evil ways. If ye do so, the sacrifices are a sweet savour unto Me; but, as it is now, I loathe them" (Kimchi); see *Leviticus*, p. 44–46.

to trample my courts. "Like the oxen led in to sacrifice; so formal is your attendance" (Cheyne).

8 כְּמַהְפֵּכַת זָרִים: וְנוֹתְרָה בַת־צִיּוֹן כְּסֻכָּה בְכָרֶם כִּמְלוּנָה
9 בְּמִקְשָׁה כְּעִיר נְצוּרָה: לוּלֵי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ
י שָׂרִיד כִּמְעָט כִּסְדֹם הָיִינוּ לַעֲמֹרָה דָּמִינוּ: שִׁמְעוּ
דְבַר־יְהוָה קְצִינֵי סְדֹם הַאֲזִינוּ תּוֹרַת אֱלֹהֵינוּ עַם עֲמֹרָה:
11 לָמָּה לִי רֹב־זִבְחֵיכֶם יֹאמַר יְהוָה שָׂבַעְתִּי עֹלוֹת אֵילִים
וְחֵלֶב מְרִיאִים וְדַם פָּרִים וּכְבָשִׂים וְעַתּוּדִים לֹא חָפָצְתִּי:
12 כִּי תָבֹאוּ לֵרָאוֹת פָּנָי מִי־בִקֵּשׁ זֹאת מִיֶּדְכֶם רְמֹס חַצֵרָי:

8. *daughter of Zion.* The capital remains—but how forlorn. In Hebrew, lands and cities are personified as the mothers of the inhabitants. These too are spoken of collectively as "the daughter" of the land or city.

is left. Isolated and helpless, owing to the devastation of the land.

booth . . . lodge. A night-watchman's rough and frail shelter.

9. *the* LORD *of hosts.* A peculiarly solemn Divine title to denote the all-embracing sovereignty of God, His command of all the forces of nature and all the powers of men.

had left unto us. Of His own grace and mercy, and not for any righteousness of our own (Rashi).

very small. Heb. כמעט. Rashi and most moderns join this to the second half of the verse, and translate it: "We had all but been as Sodom, and become like unto Gomorrah." Those cities had perished through lack of such a remnant; see Gen. XVIII, 24f.

10–17. The true service of God: obedience to the Moral Law as the prerequisite of all worship.

10. *rulers of Sodom . . . people of Gomorrah.* Thus are emphasised both their wickedness and their peril. "The fate of Sodom had nearly been theirs, the character of Sodom was wholly so" (Davidson). Note that Isaiah, the courtier and aristocrat, blames the *leaders* for the degeneracy of the nation (Marti).

rulers of Sodom. lit. "judges of Sodom," who walked in the ways of Sodom.

trample my courts? 13. Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies, —I cannot away with iniquity and the solemn meeting. 14. Your new moons and your appointed feasts my soul hateth: they are a cumbrance unto me; I am weary to bear them. 15. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. 16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: 17. learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow.

18. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19. If ye be willing and obedient, ye shall eat the good of

supplemented by positive acts of lovingkindness.

judgement. Justice—social righteousness that secures for each individual his personal rights.

relieve the oppressed. Or, "set right the oppressor" by opposition to his course of conduct.

judge. Procure justice for.

plead. Take the part of. Heb. ריבו, lit. "strive"; *i.e.* do not refrain from strife and struggle in your endeavour to secure justice to the weak and friendless.

18–20. A free offer of pardon to the penitent, but threat of destruction to those who continue in rebellion. The people is given the choice—obedience and prosperity, or disobedience and destruction.

13 לֹא תוֹסִיפוּ הָבִיא מִנְחַת־שָׁוְא קְטֹרֶת תּוֹעֵבָה הִיא לִי
14 חֹדֶשׁ וְשַׁבָּת קְרֹא מִקְרָא לֹא־אוּכַל אָוֶן וַעֲצָרָה׃ חָדְשֵׁיכֶם
וּמוֹעֲדֵיכֶם שָׂנְאָה נַפְשִׁי הָיוּ עָלַי לָטֹרַח נִלְאֵיתִי נְשֹׂא׃
טו וּבְפָרִשְׂכֶם כַּפֵּיכֶם אַעְלִים עֵינַי מִכֶּם גַּם כִּי־תַרְבּוּ תְפִלָּה
16 אֵינֶנִּי שֹׁמֵעַ יְדֵיכֶם דָּמִים מָלֵאוּ׃ רַחֲצוּ הִזַּכּוּ הָסִירוּ רֹעַ
17 מַעַלְלֵיכֶם מִנֶּגֶד עֵינָי חִדְלוּ הָרֵעַ׃ לִמְדוּ הֵיטֵב דִּרְשׁוּ
מִשְׁפָּט אַשְּׁרוּ חָמוֹץ שִׁפְטוּ יָתוֹם רִיבוּ אַלְמָנָה׃
18 לְכוּ־נָא וְנִוָּכְחָה יֹאמַר יְהוָה אִם־יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים
19 כַּשֶּׁלֶג יַלְבִּינוּ אִם־יַאְדִּימוּ כַתּוֹלָע כַּצֶּמֶר יִהְיוּ׃ אִם־תֹּאבוּ

13. *vain oblations.* False offerings.

incense . . . me. Better, *it is an offering of abomination unto me* (AJ).

calling of assemblies. The sacred convocations, or Festivals; Lev. XXIII, 4.

I cannot away with. I cannot endure.

14. *cumbrance.* Burden.

15. *spread forth your hands.* In prayer. Prayer and festival observance are dear unto God, but not on the part of men whose hands are *full of blood*, through the cruel wrongs perpetrated or tolerated against the innocent and helpless. W. H. Green rightly reminds us that nothing is further from the truth than to believe that the Prophets preached a kind of Confucianism; *i.e.* civic righteousness, without religion or prayer.

16–17. The vital demand of God—repentance, righteousness, charity.

16. *make you clean.* Cleanse your hearts (Kimchi).

17. *learn to do well.* Well-doing must be *learned* by repeated, habitual action. "Happy is he that *wisely* considereth the poor," says the Psalmist. At long last it is recognised that helping others—Philanthropy—is a study, a science! Some connect *learn to do well* with *cease to do evil* of the preceding *v.* Refraining from evil must be

the land: 20. but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

21. How is the faithful city become an harlot! she that was full of judgement! righteousness lodged in her, but now murderers. 22. Thy silver is become dross, thy wine mixed with water. 23. Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24. Therefore saith the Lord, the LORD of hosts, the Mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: 25. and I will turn my hand upon thee, and throughly purge away thy dross, and will

24–27. In the absence of every sign of repentance on the part of the perverse rulers, one means only remains to bring about better conditions—the Judgment. Through punishment of these rulers, God will vindicate His honour, and hasten the Restoration in Zion (Dillmann).

24. *ease me of.* "Satisfy myself by bringing retribution upon."

mine enemies. God deems such corrupt rulers and oppressors of the poor and helpless, to be His *enemies.*

25–27. The spiritual future of Israel.

25. *my hand upon thee.* With stroke upon stroke, till the transgressors cease and the nation is purified (Rashi, Malbim).

throughly. lit. "as with lye," used in purifying metals.

כ וּשְׁמַעְתֶּם טוּב הָאָרֶץ תֹּאכֵלוּ׃ וְאִם־תְּמָאֲנוּ וּמְרִיתֶם
21 חֶרֶב תְּאֻכְלוּ כִּי פִּי יְהוָה דִּבֵּר׃ אֵיכָה הָיְתָה
לְזוֹנָה קִרְיָה נֶאֱמָנָה מְלֵאתִי מִשְׁפָּט צֶדֶק יָלִין בָּהּ וְעַתָּה
22 מְרַצְּחִים׃ כַּסְפֵּךְ הָיָה לְסִיגִים סָבְאֵךְ מָהוּל בַּמָּיִם׃
23 שָׂרַיִךְ סוֹרְרִים וְחַבְרֵי גַּנָּבִים כֻּלּוֹ אֹהֵב שֹׁחַד וְרֹדֵף
שַׁלְמֹנִים יָתוֹם לֹא יִשְׁפֹּטוּ וְרִיב אַלְמָנָה לֹא־יָבוֹא אֲלֵיהֶם׃
24 לָכֵן נְאֻם הָאָדוֹן יְהוָה צְבָאוֹת אֲבִיר יִשְׂרָאֵל הוֹי אֶנָּחֵם
כה מִצָּרַי וְאִנָּקְמָה מֵאוֹיְבָי׃ וְאָשִׁיבָה יָדִי עָלַיִךְ וְאֶצְרֹף כַּבֹּר

20. *devoured with the sword.* " A glance at the ravages of the Assyrian soldiery " (Cheyne).

21–26. A dirge (kinah) over the moral decline of Jerusalem.

21. *faithful city.* The once faithful city, faithful of old to her Divine Husband.

harlot. Here in the meaning of " unfaithful wife " ; unfaithful through idolatry and social iniquity to Israel's marriage-bond with God ; see *Numbers*, p. 371–3.

judgement . . . righteousness. " *Righteousness* (zedek) is the principle of right action in individuals or the community ; *judgement* (mishpat) the embodiment of that principle in judicial decisions, use, and wont " (Skinner).

lodged. Permanently dwelt there (Kimchi) ; see II Chronicles XIX, 5–6.

murderers. Men guilty of miscarriages of justice.

22. *dross . . . mixed.* Aside from the literal meaning, these facts are used figuratively to state that the best of the rulers have become debased.

23. *rebellious.* Law-breakers.

companions of thieves. In partnership with thieves.

gifts. Bribes. Moffatt renders : " Your rulers are unruly men, hand in hand with thieves, everyone fond of his bribe, keen upon fees, but careless of the orphan's rights, and of the widow's cause."

take away all thine alloy : 26. and I will restore thy judges as at the first, and thy counsellors as at the beginning : afterward thou shalt be called The city of righteousness, the faithful city. 27. Zion shall be redeemed with judgement, and they that return of her with righteousness.

26 סָגֵיךְ וְאֶסְרָה כְּל־בְּדִילָיִךְ׃ וְאָשִׁיבָה שׁפְטַיִךְ כְּבָרִאשׁנָה
וְיֹעֲצַיִךְ כְּבַתְּחִלָּה אַחֲרֵי־כֵן יִקָּרֵא לָךְ עִיר הַצֶּדֶק קִרְיָה
27 נֶאֱמָנָה׃ צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

26. *as at the first.* When David was king. Cf. Jer. 11, 2, "I remember for thee the kindness of thy youth"; *Numbers*, p. 451–2.

27. *with judgement.* "Through justice," of the people, especially of the new judges.

that return of her. Those in Zion who turn to God (Rashi); or, those who will come back from exile. Both Zion and her children will be redeemed through the justice and righteousness which the regenerate people exhibit.

Isaiah never lost hope that a part of the nation—a Righteous Remnant—would repent. That sanctified minority would survive the Judgment which would befall Israel, and become the seed of a holy, indestructible, eternal People.

II. VA-ETHCHANAN

Isaiah XL, 1–26

40 1. Comfort ye, comfort ye my people, saith your God. 2. Speak ye to the heart of to Jerusalem, and cry unto her, that her time of service is accomplished, that her punishment is accepted; that she hath received of the Lord's hand double for all her sins.

wise and just statesman, favourable to Babylon's prisoners and victims, and disposed to restore the exiles of Judah to their own land" (Matthew Arnold); see *Genesis*, p. 436.

In this supreme hour is heard the voice of God's Prophet, commanded to comfort Israel, and proclaim the Restoration to Zion.

1–2. The Proclamation of Divine Forgiveness.

1. *comfort ye my people.* This does *not* mean, "Be comforted, O my people"; but the prophets, or all who love Jerusalem, are commanded to comfort Israel. The Targum translates, "Prophets, prophesy consolations to My people." This opening word of this Haftorah, נחמו "Comfort ye," has given the name to the Sabbath, שבת נחמו.

2. *speak to the heart of.* "Speak tenderly."

Jerusalem. Here the symbol of the whole of Israel.

time of service. Term of punishment; lit. the period of enforced service imposed upon a conscript soldier.

accepted. Worked off; see Lev. xxvi, 43.

double. More than ample. "These words of the Prophet are like balm upon a wound, or like a soft breath upon a fevered brow" (Graetz). "The Hebrew language and genius are seen in the Book of Isaiah at their perfection—this has naturally had its effect on the English translators of the Bible, whose Version nowhere perhaps rises to such beauty as in this Book" (Matthew Arnold).

הפטרת ואתחנן

ישעיה מ

מ א 2 נַחֲמוּ נַחֲמוּ עַמִּי יֹאמַר אֱלֹהֵיכֶם׃ דַּבְּרוּ עַל־לֵב יְרוּשָׁלַ͏ִם
וְקִרְאוּ אֵלֶיהָ כִּי מָלְאָה צְבָאָהּ כִּי נִרְצָה עֲוֹנָהּ כִּי לָקְחָה
3 מִיַּד יְהוָה כִּפְלַיִם בְּכָל־חַטֹּאתֶיהָ׃ קוֹל קוֹרֵא בַּמִּדְבָּר

VA-ETHCHANAN

ISAIAH XL, 1–26

The Prophetic Reading of this Sabbath is the first of the seven "Haftorahs of Consolation" that follow the Fast of Av. They consist of sublime messages of encouragement that have sustained and fortified Israel during its ordeals of cruelty and persecution throughout the ages.

This chapter opens the Rhapsody of "Zion Redeemed" that occupies the second half of the Book of Isaiah. For the understanding of the historical situation, it is necessary to recall that the Babylonians had, in the year 586, taken Jerusalem, destroyed the kingdom of Judah, and deported the greater portion of its inhabitants to the banks of the Euphrates. After their exile had lasted 47 years, Babylon itself, the "mistress of the world," was about to fall at the hands of Cyrus, the founder of the Persian Empire. Great was the commotion among Babylon's subject peoples, not least so among the Jewish exiles. "Against their enslaver and oppressor, they saw uplifted the irresistible sword of God's instrument, this Persian prince to whose religion the Babylonian idolatry was hateful; a victorious warrior, a

3. The voice of one that crieth, Prepare ye in the wilderness the way of the LORD, make level in the desert a high way for our God. 4. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5. and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. 6. The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: 7. the grass withereth, the flower fadeth; because the breath of the LORD bloweth upon it: surely the people is grass. 8. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

9. O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou

the people. Here signifying the same as *all flesh*, and, in particular, Israel's enemies who will wither like grass.

8. *the word of our God.* God's immutable purposes as announced to Israel and mankind by Israel's Prophets—"the one permanent factor in human history" (Skinner).

shall stand for ever. The glory of human plans and achievements is as ephemeral as the flower of the field. The word of God alone is forever certain of triumphant fulfilment.

9–11. Third herald: the news announced in Palestine, "God is coming, bringing His People back to Zion."

9. *into the high mountain.* So that the glad herald may be heard from afar.

4 פַּנּוּ דֶּרֶךְ יְהוָה יַשְּׁרוּ בָעֲרָבָה מְסִלָּה לֵאלֹהֵינוּ׃ כָּל־גַּיְא
יִנָּשֵׂא וְכָל־הַר וְגִבְעָה יִשְׁפָּלוּ וְהָיָה הֶעָקֹב לְמִישׁוֹר
ה וְהָרְכָסִים לְבִקְעָה׃ וְנִגְלָה כְּבוֹד יְהוָה וְרָאוּ כָל־בָּשָׂר
6 יַחְדָּו כִּי פִּי יְהוָה דִּבֵּר׃ קוֹל אֹמֵר קְרָא וְאָמַר מָה
7 אֶקְרָא כָּל־הַבָּשָׂר חָצִיר וְכָל־חַסְדּוֹ כְּצִיץ הַשָּׂדֶה׃ יָבֵשׁ
חָצִיר נָבֵל צִיץ כִּי רוּחַ יְהוָה נָשְׁבָה בּוֹ אָכֵן חָצִיר הָעָם׃
8 יָבֵשׁ חָצִיר נָבֵל צִיץ וּדְבַר אֱלֹהֵינוּ יָקוּם לְעוֹלָם׃
9 עַל הַר־גָּבֹהַ עֲלִי־לָךְ מְבַשֶּׂרֶת צִיּוֹן הָרִימִי בַכֹּחַ קוֹלֵךְ

3–5. The Prophet hears the sound of Heavenly voices announcing that Israel's Deliverance from exile is at hand. The message of the first of these celestial heralds is: "Prepare the way of the Lord." The return from captivity is conceived as a Divine triumphal march.

3. *the voice . . . crieth.* lit. "A voice! one is crying." A Heavenly voice cries to his fellows to make a road through the desert for the return of exiled Israel, with God as the Leader.

prepare. lit. "clear of obstacles." In the Orient, the custom of repairing roads for a royal journey continues to this day.

in the wilderness. The shortest line from Babylon to Judea was nearly all through desert.

4. *every valley . . . plain.* Whatever would obstruct the path of the returning exiles will be smoothed away, in order to make a level and easy road for the returning exiles.

exalted. Raised.

5. *glory of the* LORD. Israel's redemption will be "the talk of the world," and lead to a new recognition of the Divine among mankind.

6–8. Second herald: all earthly might is transitory—Israel's oppressors will perish; the word of God alone is eternal.

7. *breath of the* LORD. Probably refers to the sirocco, the scorching wind that often blights the spring vegetation in Palestine.

that tellest good tidings to Jerusalem, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, Behold, your God ! 10. Behold, the Lord GOD will come as a mighty one, and his arm shall rule for him : behold, his reward is with him, and his recompence before him. 11. He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that give suck.

12. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance ? 13. Who hath directed the spirit of the LORD, or being his counsellor hath taught him ? 14. With whom took he counsel, and who instructed him, and taught him in the path of judgement, and taught him knowledge, and shewed to him the way of understanding ? 15. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance : behold, he taketh up the

15. ***behold.*** Having shown God's infinite wisdom and might in **Nature**, the Prophet proceeds to show it in History.

of a bucket. From a bucket. Such a drop falls quite unregarded back into the well or on the ground—an illustration of the insignificance of mankind in comparison with the Creator of all things.

small dust. A few grains of dust in the balance, which make no appreciable difference in the weight.

מְבַשֶּׂרֶת יְרוּשָׁלַ֫ם הָרִ֥ימִי אַל־תִּירָ֑אִי אִמְרִי֙ לְעָרֵ֣י יְהוּדָ֔ה
ט הִנֵּ֖ה אֱלֹהֵיכֶֽם׃ הִנֵּ֤ה אֲדֹנָי֙ יֱהוִ֔ה בְּחָזָ֖ק יָב֑וֹא וּזְרֹע֥וֹ מֹשְׁלָ֖ה
11 לּ֑וֹ הִנֵּ֤ה שְׂכָרוֹ֙ אִתּ֔וֹ וּפְעֻלָּת֖וֹ לְפָנָֽיו׃ כְּרֹעֵ֥ה עֶדְרֹ֖ו יִרְעֶ֑ה
12 בִּזְרֹע֣וֹ יְקַבֵּץ֩ טְלָאִ֨ים וּבְחֵיקֹ֜ו יִשָּׂ֗א עָלוֹת֙ יְנַהֵ֔ל׃ מִי־
מָדַ֤ד בְּשָׁעָלוֹ֙ מַ֔יִם וְשָׁמַ֖יִם בַּזֶּ֣רֶת תִּכֵּ֑ן וְכָל־בַּשְּׁלִשׁ֙ עֲפַ֣ר
13 הָאָ֔רֶץ וְשָׁקַ֖ל בַּפְּלֶ֣ס הָרִ֑ים וּגְבָעוֹת֙ בְּמֹאזְנָ֔יִם׃ מִֽי־תִכֵּ֖ן
14 אֶת־רוּחַ֙ יְהוָ֔ה וְאִ֥ישׁ עֲצָתֹ֖ו יוֹדִיעֶֽנּוּ׃ אֶת־מִ֤י נוֹעָץ֙ וַיְבִינֵ֔הוּ
וַיְלַמְּדֵ֖הוּ בְּאֹ֣רַח מִשְׁפָּ֑ט וַיְלַמְּדֵ֙הוּ֙ דַּ֣עַת וְדֶ֥רֶךְ תְּבוּנ֖וֹת
טו יוֹדִיעֶֽנּוּ׃ הֵ֣ן גּוֹיִ֔ם כְּמַ֥ר מִדְּלִ֖י וּכְשַׁ֣חַק מֹאזְנַ֑יִם נֶחְשָׁ֙בוּ֙ הֵ֔ן

be not afraid. Of being put to shame, through failure of the event announced. Or, fear not the Babylonian authorities, who were still the nominal rulers in Jerusalem (Krauss).

10. *arm.* His power.

reward. Probably the exiles themselves, regarded as spoil recovered from the heathen nations (Skinner).

11. *like a shepherd.* The Almighty God reveals Himself to the returning exiles as a God of infinite tenderness to the weak and the helpless.

12–26. God's Incomparable wisdom and might shown in Creation and the government of the World. And yet there are those, weak in faith, who doubt the possibility of Israel's Deliverance!

12. *measured.* What sort of infinite Being must He be who actually can take all the waters of the universe in the hollow of His hand?

comprehended. Old English for "included" or "held."

a measure. lit. "a third," probably of an ephah.

13. *directed.* Or, "estimated," *i.e.* been able to fathom.

spirit of the LORD. The Divine intelligence. These are rhetorical questions; the answer in this and following verse is, "No one."

14. *judgement.* Right. "The conception of the orderliness of Creation took almost as firm a hold on the Hebrew mind as the Greek" (Cheyne).

isles as a very little thing. 16. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. 17. All the nations are as nothing before him; they are counted to him less than nothing, and vanity. 18. To whom then will ye liken God? or what likeness will ye compare unto him? 19. The graven image, a workman melted it, and the goldsmith spreadeth it over with gold, and casteth for it silver chains. 20. He that is too impoverished for such an oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. 21. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? 22. It is he that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as gauze, and spreadeth them out as a tent to dwell in: 23. that bringeth princes to nothing; he maketh the judges of the earth as vanity. 24. Scarce are they planted, scarce

23. *princes to nothing.* The Prophet now illustrates God's infinite power and wisdom in the affairs of mankind. The downfall of the King of Media and Crœsus, King of Lydia, before Cyrus must have been fresh in the minds of the exiles (Whitehouse).

judges. Throughout Isaiah, the Heb. word for judges, Shofetim, seems to retain much of its primitive meaning as seen in the Phœnician *suffetes*, "rulers."

16 אִיִּים כַּדַּק יִטּוֹל׃ וּלְבָנוֹן אֵין דֵּי בְּעֵר וְחַיָּתוֹ אֵין דֵּי
17 עוֹלָה׃ כָּל־הַגּוֹיִם כְּאַיִן נֶגְדּוֹ מֵאֶפֶס וְתֹהוּ נֶחְשְׁבוּ־
18 לוֹ׃ וְאֶל־מִי תְדַמְּיוּן אֵל וּמַה־דְּמוּת תַּעַרְכוּ־לוֹ׃ הַפֶּסֶל
19 נָסַךְ חָרָשׁ וְצוֹרֵף בַּזָּהָב יְרַקְּעֶנּוּ וּרְתָקוֹת כֶּסֶף צוֹרֵף׃
כ הַמְסֻכָּן תְּרוּמָה עֵץ לֹא־יִרְקַב יִבְחַר חָרָשׁ חָכָם יְבַקֶּשׁ־
21 לוֹ לְהָכִין פֶּסֶל לֹא יִמּוֹט׃ הֲלוֹא תֵדְעוּ הֲלוֹא תִשְׁמָעוּ
הֲלוֹא הֻגַּד מֵרֹאשׁ לָכֶם הֲלוֹא הֲבִינוֹתֶם מוֹסְדוֹת הָאָרֶץ׃
22 הַיֹּשֵׁב עַל־חוּג הָאָרֶץ וְיֹשְׁבֶיהָ כַּחֲגָבִים הַנּוֹטֶה כַּדֹּק
23 שָׁמַיִם וַיִּמְתָּחֵם כָּאֹהֶל לָשָׁבֶת׃ הַנּוֹתֵן רוֹזְנִים לְאָיִן שֹׁפְטֵי
24 אֶרֶץ כַּתֹּהוּ עָשָׂה׃ אַף בַּל־נִטְּעוּ אַף בַּל־זֹרְעוּ אַף בַּל־

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v. 21. קמץ בדיק

isles. Here, "the habitable lands."

16. *to burn*. The forests of Lebanon are not enough wood for a sacrifice commensurate with God's greatness.

17. *vanity*. lit. "a waste," emptiness, nothing.

18–20. The absurdity, therefore, of representing God in the form of a man-made idol! The utter folly of such worship.

20. *a tree*. See Isa. XLIV, 12–17, for a similar contrast between the costly and the cheap idol, and ridiculing description of the trivial details of idol-manufacture.

not be moved. That will not totter.

21–26. The Creator of Nature is also the Ruler of Mankind.

21. *have ye not known?* Better, *know ye not?* (AJ).

ye. Mankind as a whole is addressed in this indignant double question.

from the beginning. Of Israel's being. All ages in Israel have proclaimed the world as the work of a Creator.

understood the foundations. Which, like the heavens, declare the glory of God.

22. *above the circle of the earth*. The line of the vault of the sky, from horizon to horizon, so high that human beings appear like insects.

gauze. Fine cloth.

are they sown, scarce hath their stock taken root in the earth, when he bloweth upon them, and they wither, and the whirlwind taketh them away as stubble. 25. To whom then will ye liken me, that I should be equal to him? saith the Holy One. 26. Lift up your eyes on high and see: who hath created these? he that bringeth out their host by number: he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking.

The verses immediately following (*v.* 27–31) give the application, "If such be the God of Israel, how can the exiles think that He is indifferent to their fate? The everlasting God is omnipotent, and His understanding is unsearchable. They who trust in Him shall find in Him an inexhaustible source of life and energy."

Note H

THE AUTHORSHIP OF THE SECOND PART OF ISAIAH

Chapters xl–lxvi

These chapters differ considerably from those in the first half of Isaiah (chapters i–xxxix). There the Prophet is speaking to the citizens of the independent state of Judah; here the Jewish exiles in Babylon are addressed—whose Temple has been destroyed, whose city Jerusalem is desolate and forsaken, and the people themselves suffering the physical and moral miseries of captivity. Thus there is a span of some 150 years between the political and social conditions reflected in the two parts of the Book. Furthermore, the predominant note in the prophecies of the first part of Isaiah is *warning*, lest Israel suffer destruction through rebellion against God; the note of the second

שֹׂרֵשׁ בָּאָרֶץ גּוֹעֵם וְגַם נָשַׁף בָּהֶם וַיִּבָּשׁוּ וּסְעָרָה כַּקַּשׁ
תִּשָּׂאֵם: וְאֶל־מִי תְדַמְּיוּנִי וְאֶשְׁוֶה יֹאמַר קָדוֹשׁ: שְׂאוּ כה
מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם 26
לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא
נֶעְדָּר:

24. *they wither.* So fleeting and feeble is earthly power and pomp.

26. *lift up your eyes.* " Regard the heavenly bodies, and consider with understanding that they are merely created things. Their creator is God the Incomparable, who musters them all, and knows the name and nature of each " (Kimchi).

created. Heb. ברא ; denotes effortless production, by bare volition, which is the manner of God's working. " No other language possesses a word so exclusively appropriated to the Divine activity " (Skinner).

these. The stars.

host. The host of the stars.

calleth . . . by name. He marshalls them forth by name.

not one is lacking. Each star responds with unswerving obedience to the Divine roll-call.

Israel is ever *predicted* in them; they are everywhere assumed as facts known to the readers. The name "Isaiah," it is argued, does not occur in the second part, nor any personal reference that could connect the author with the older Prophet. It is also held to be significant that, in the Synagogue, the order in which the Great Prophets were originally arranged was Jeremiah, Ezekiel, Isaiah—suggesting that those responsible for this ancient arrangement were conscious that elements were contained in the Book of Isaiah which were of a later date than the Prophet Ezekiel. For these reasons, among others, modern scholars refer to the author of chapters XL–LXVI as the Second Isaiah, or some equivalent term like Deutero-Isaiah, or Isaiah of Babylon.

None of the arguments for the dual authorship of Isaiah explain how the name of that Prophet whose outpouring brought about a resurrection of Jewish life in the Holy Land should have been clean forgotten; and forgotten by the very people who cherished the name of the earlier seer for prophecies which were of no direct concern to them (Kaminka). Neither is the newer view strengthened by those who would restrict the work of the Second Isaiah to chapters XL–LV, and confer the authorship of the remaining eleven chapters to "Trito-Isaiah," or divide them among a third *and fourth* Prophet of that later age. The arguments on which such further subdivision is based are extremely precarious. And even from the literary angle, that procedure disregards the "Law of parsimony" in Nature. The prophecies in chapters XL–LV reveal one of the world's greatest masters of literature; and no less so do the portions assigned by the Critics to "Trito-Isaiah." In grandeur, spiritual insight, and religious power, these chapters reach a level that is not surpassed by Isaiah of Jerusalem. It is no small strain on credulity to believe in two or three contemporary literary and spiritual geniuses of the first order (Wiener).

It may be added that the Critics are hopelessly at variance as to the place where those prophecies have been written. Some favour Babylon; others, Palestine, Egypt or Phœnicia.

part is *comfort*—Israel having suffered more than due for its sins.

Are both parts of the Book the work of one hand, Isaiah, the statesman-prophet of Jerusalem? Or, Is the second part the work of an unknown prophet in Babylon, whose anonymous writings were later appended to the Prophecies of Isaiah?

This question can be considered dispassionately. It touches no dogma, or any religious principle in Judaism; and, moreover, does not materially affect the understanding of the prophecies, or of the human conditions of the Jewish people that they have in view.

Until the beginning of the nineteenth century, it was almost the universal belief that the whole Book of Isaiah is by one hand. As early as 200 B.C.E. (Ecclesiasticus XLVIII, 23–25), chapters XL–LXVI were looked upon as the prediction of national disaster by Isaiah, and the consolation which the Prophet bequeathed to his brethren who were doomed in later times to the fate of exile. In these chapters, it was held, the Prophet is by the Spirit carried forward out of his own age; so that, in spirit, he is living amidst the exiles one hundred and fifty years after his day. Prediction, though not by any means the whole of prophecy, is yet of its very essence. This is particularly true of the prophecies of Isaiah. Thus, he *foretold* the fall of the Northern Kingdom; and we read that he prepared a written record of his teaching in another connection and deposited it as a sealed document for future days. "Bind up the testimony, seal the instruction among my disciples. And I will wait for the LORD, that hideth his face from the house of Jacob, and I will hope in him" (Isa. VIII, 16, 17). Why then could not his Prophetic gaze penetrate the future that awaited his people across the generations, and send his exiled brethren a message of comfort and hope? There is thus nothing inherently improbable in the traditional belief; and, though it finds few modern supporters, it has had able defenders among scholars, Jewish and non-Jewish; to name only Luzzatto in the nineteenth century, and Kaminka in the twentieth.

However, nearly all scholars to-day assume that the author of the later chapters was not identical with the author of chapters I–XXXIX. Ibn Ezra was the first who maintained that they are the work of a contemporary of the events which they presuppose. And it has often been pointed out that neither the appearance of Cyrus nor the captivity of

III. EKEV

Isaiah XLIX, 14–LI, 3

49 14. But Zion said, the Lord hath forsaken me, and the Lord hath forgotten me. 15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget, yet will not I forget thee. 16. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. 17. Thy children make haste; thy destroyers and they that made thee waste shall go forth

the Lord. RV has here the Divine Name of four letters.

15. *these may forget.* Even a mother's pity for her own helpless infant may fail, but not God's mercy. That is more enduring than the strongest human affection.

16. *have graven thee.* By a bold figure the Prophet poetically represents Zion as being engraved on God's hands, so that it and its ruined walls are continually in His mind.

17–21. The Return of the Children

17. *haste.* From the ends of the earth, to return to Mother Zion.

destroyers . . . waste. Some take these words to refer to the garrison left in Palestine by the Babylonians, and now forced to depart by the Persians after their conquest of Babylon. Kimchi refers them to the wicked in Israel who were the cause of the nation's destruction. The Heb. words, מהרסיך ומחריבך ממך יצאו, have become a popular Jewish saying in the translation, "Thy destroyers and they that make thee waste *come forth from thee*"; *i.e.*, Israel's worst enemies, and those who do most to tarnish Israel's fair name, come from Israel's own camp.

הפטרת עקב

ישעיה מט

מט

14 וַתֹּאמֶר צִיּוֹן
טו עֲזָבַנִי יְהוָה וַאדֹנָי שְׁכֵחָנִי: הֲתִשְׁכַּח אִשָּׁה עוּלָהּ מֵרַחֵם
16 בֶּן־בִּטְנָהּ גַּם־אֵלֶּה תִּשְׁכַּחְנָה וְאָנֹכִי לֹא אֶשְׁכָּחֵךְ: הֵן עַל־
17 כַּפַּיִם חַקֹּתִיךְ חוֹמֹתַיִךְ נֶגְדִּי תָּמִיד: מִהֲרוּ בָנַיִךְ מְהָרְסַיִךְ

EKEV

Isaiah XLIX, 14–LI, 3

This is the second of the Haftorahs of Consolation. These Haftorahs are primarily chosen because of the message of comfort and hope they bring during the weeks that follow the Fast of Av. Yet, in addition, there is a fundamental similarity between the teaching of our Sidrah and Haftorah. The former stresses the vital duty for Israel to maintain its spiritual identity in the face of Canaanite idolatry. This, together with the recognition that man doth not live by bread only, and the proper understanding of the Divine discipline of suffering—would fit Israel for the role of "the Servant of the Lord," as conceived by the Prophet in this and other portions of his prophecies.

14–21. Zion's Despondency and Consolation

The great body of the Jewish people had lost hope of a national restoration. They thought that Israel's history was definitely closed.

14. *Zion.* Is here pictured as the forsaken wife, mourning for her children. She despairs of her future: "God hath forgotten me."

of thee. 18. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all as with an ornament, and gird thyself with them, like a bride. 19. For, as for thy waste and thy desolate places and thy land that hath been destroyed, surely now shalt thou be too strait for the inhabitants, and they that swallowed thee up shall be far away. 20. The children of thy bereavement shall yet say in thine ears, The place is too strait for me: give place to me that I may dwell. 21. Then shalt thou say in thine heart, Who hath borne me these, seeing I have been bereaved of my children, and am solitary, an exile, and wandering to and fro? and who hath brought up these? Behold, I was left alone; these, where were they?

22. Thus saith the Lord GOD, Behold, I will lift up mine hand to the nations, and set up my ensign to the peoples: and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders. 23. And kings shall be thy nursing fathers, and their queens

they shall bring. As an act of spontaneous homage to God.
in their bosom. As little children are carried, carefully and with tenderness.

23. *nursing fathers.* Guardians. The meaning of the metaphor is, Foreign potentates will shield and support thee, and the restoration shall take place under royal sanction (Wiener).

18 וּמְחֹרְיַ֖יִךְ מִמֵּ֣ךְ יֵצֵ֑אוּ׃ שְׂאִי־סָבִ֤יב עֵינַ֙יִךְ֙ וּרְאִי֙ כֻּלָּ֣ם
נִקְבְּצ֔וּ בָּ֥אוּ לָ֖ךְ חַי־אָ֑נִי נְאֻם־יְהוָ֔ה כִּ֤י כֻלָּם֙ כָּעֲדִ֣י תִלְבָּשִׁ֔י
19 וּתְקַשְּׁרִ֥ים כַּכַּלָּ֖ה׃ כִּ֣י חָרְבֹתַ֣יִךְ וְשֹׁמְמֹתַ֗יִךְ וְאֶ֙רֶץ֙ הֲרִסְתֵּ֔ךְ
כ כִּֽי־עַתָּ֥ה תֵצְרִ֖י מִיּוֹשֵׁ֑ב וְרָחֲק֖וּ מְבַלְּעָֽיִךְ׃ עֹ֚ד יֹאמְר֣וּ בְאָזְנַ֔יִךְ
21 בְּנֵ֥י שִׁכְלֵ֖יִךְ צַר־לִ֣י הַמָּקוֹם֮ גְּשָׁה־לִּי֒ וְאֶשְׁבָּֽה׃ וְאָמַ֖רְתְּ
בִּלְבָבֵ֑ךְ מִֽי־יָלַ֣ד־לִ֔י אֶת־אֵ֖לֶּה וַאֲנִ֣י שְׁכוּלָ֔ה וְגַלְמוּדָ֖ה גֹּלָ֑ה
וְסוּרָ֔ה וְאֵ֖לֶּה מִֽי גִדֵּ֑ל הֵ֣ן אֲנִ֤י נִשְׁאַרְתִּי֙ לְבַדִּ֔י אֵ֖לֶּה אַיֵּ֥פֹה
22 הֵֽם׃ כֹּֽה־אָמַ֞ר אֲדֹנָ֣י יְהוִ֗ה הִנֵּ֤ה אֶשָּׂא֙ אֶל־גּוֹיִ֣ם יָדִ֔י
וְאֶל־עַמִּ֖ים אָרִ֣ים נִסִּ֑י וְהֵבִ֨יאוּ֙ בָּנַ֣יִךְ בְּחֹ֔צֶן וּבְנֹתַ֖יִךְ עַל־כָּתֵ֥ף
23 תִּנָּשֶֽׂאנָה׃ וְהָי֤וּ מְלָכִים֙ אֹמְנֶ֔יךָ וְשָׂרוֹתֵיהֶ֖ם מֵינִיקֹתֶ֑יךָ אַפַּ֤יִם

18. *all these . . . come to thee.* *All* thy children, even "thy destroyers," *i.e.*, the wicked that have gone away from thee (quoted by Ibn Ezra).

with an ornament. Her returning children are likened to the bridal attire that now replaces for Zion the signs of her widowhood.

19–20. "In place of her present solitude, Zion shall yet look down on a densely-populated city, whose inhabitants are embarrassed for want of room" (Skinner).

19. *too strait.* Too small and too restricted in area, for the multitude of returning exiles.

20. *of thy bereavement.* Of whom thou hast been bereft (Kimchi); *i.e.* thy lost children.

21. *who hath borne me these?* She cannot believe herself the mother of all these children, who were born and had grown up away from the Holy Land.

an exile. Applicable only to the former inhabitants, but transferred to Zion, as standing for Israel.

22–23. The Restoration of the Exiles

22. *ensign.* Standard, as a signal to mark the spot to which the nations are to assemble the exiles for return to their fatherland.

thy nursing mothers: they shall bow down to thee with their faces to the earth, and lick the dust of thy feet; and thou shalt know that I am the LORD, and they that wait for me shall not be ashamed. 24. Shall the prey be taken from the mighty, or the lawful captives be delivered? 25. But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. 26. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy saviour, and thy redeemer, the Mighty One of Jacob.

50 1. Thus saith the LORD, Where is the bill of your mother's divorcement, wherewith I have put her away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities were ye sold, and for your transgressions was your mother put away. 2. Wherefore, when I came, was there no man? when

exist. Israel, therefore, is still *Israel*, and there is no hindrance to Israel's restoration."

1. *divorcement.* As there is no such document to prove a formal divorce, the door is open for a reconciliation.

creditors . . . sold you. As poor fathers sold their children in liquidation of debts they owed to pitiless creditors, and thereby forfeited all possession or authority over them.

were ye sold. God surrendered you temporarily to your enemies for a punishment. He now cancels the punishment, and renews the parental relationship.

אֶרֶץ יִשְׁתַּחֲווּ־לָךְ וַעֲפַר רַגְלַיִךְ יְלַחֵכוּ וְיָדַעַתְּ כִּי־אֲנִי יְהוָה
24 אֲשֶׁר לֹא־יֵבֹשׁוּ קֹוָיַי׃ הֲיֻקַּח מִגִּבּוֹר מַלְקוֹחַ וְאִם־שְׁבִי
כה צַדִּיק יִמָּלֵט׃ כִּי־כֹה ׀ אָמַר יְהוָה גַּם־שְׁבִי גִבּוֹר יֻקָּח
וּמַלְקוֹחַ עָרִיץ יִמָּלֵט וְאֶת־יְרִיבֵךְ אֲנֹכִי אָרִיב וְאֶת־בָּנַיִךְ
26 אֲנֹכִי אוֹשִׁיעַ׃ וְהַאֲכַלְתִּי אֶת־מוֹנַיִךְ אֶת־בְּשָׂרָם וְכֶעָסִים
דָּמָם יִשְׁכָּרוּן וְיֵדְעוּ כָל־בָּשָׂר כִּי אֲנִי יְהוָה מוֹשִׁיעֵךְ וְגֹאֲלֵךְ
אֲבִיר יַעֲקֹב׃
נ א כֹּה ׀ אָמַר יְהוָה אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ
אֹו מִי מִנּוֹשַׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לֹו הֵן בַּעֲוֹנֹתֵיכֶם
2 נִמְכַּרְתֶּם וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם׃ מַדּוּעַ בָּאתִי וְאֵין

קמץ בדיק v. 18. v. 25.

lick the dust. An Oriental metaphor for abject self-humiliation.

24–26. Fate of the Nations Who Oppose God's Will

24. *lawful captives.* Better, *the captives of the victor.* (צדקה also means "victory"; hence, צדיק, "victor"). This seems to be in reply to a new utterance of doubt and despondency on the part of the Israelites, "Shall Israel be really rescued from such a mighty victor as Babylon?" The answer is, "Yes, I, the Lord, will rescue them."

26. *feed . . . own flesh.* They will be destroyed by warfare among themselves.

Chapter L

Another cause of despondency to the exiles was the doubt, "Is the ancient covenant-relation between God and Israel still in existence? Has not God, by exiling Israel, *divorced* Israel?" The answer is, "Where is your mother's *get*, which alone would make the separation final? It does not

I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. 3. I clothe the heavens with blackness, and I make sackcloth their covering.

4. The Lord GOD hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught. 5. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away backward. 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. 7. For the Lord

those of their brethren who may be blind and deaf to the signs of the times, and to the fulfilment of God's purposes in regard to Israel and mankind. See also Isa. XLII, 1–4; XLIX, 1–6; LII, 13–LIII.

4. *them that are taught.* Or, "the learned."

to sustain with words. Or, "to speak a word in season to."

to hear. He is roused early by his visions, and God makes him receptive of their message and teaching.

5. *neither turned away backward.* "I did not turn back," nor hesitate, despite abuse and ill-treatment.

6. *gave my back.* The Servant accepts the disgrace to which he was subjected as part of God's discipline.

אִישׁ קָרָאתִי וְאֵין עוֹנֶה הֲקָצוֹר קָצְרָה יָדִי מִפְּדוֹת וְאִם־
אֵין־בִּי כֹּחַ לְהַצִּיל הֵן בְּגַעֲרָתִי אַחֲרִיב יָם אָשִׂים נְהָרוֹת
3 מִדְבָּר תִּבְאַשׁ דְּגָתָם מֵאֵין מַיִם וְתָמֹת בַּצָּמָא: אַלְבִּישׁ
4 שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם: אֲדֹנָי יֱהוִה נָתַן
לִי לְשׁוֹן לִמּוּדִים לָדַעַת לָעוּת אֶת־יָעֵף דָּבָר יָעִיר | בַּבֹּקֶר
ה בַּבֹּקֶר יָעִיר לִי אֹזֶן לִשְׁמַע כַּלִּמּוּדִים: אֲדֹנָי יֱהוִה פָּתַח־
6 לִי אֹזֶן וְאָנֹכִי לֹא מָרִיתִי אָחוֹר לֹא נָסוֹגְתִּי: גֵּוִי נָתַתִּי
לְמַכִּים וּלְחָיַי לְמֹרְטִים פָּנַי לֹא הִסְתַּרְתִּי מִכְּלִמּוֹת וְרָק:

2. *wherefore, when I came.* The Prophet rebukes the faint-hearted response of the despondent and inert people to the message of Redemption.

is my hand shortened. Not long enough to render assistance? Is there lack of power on the part of God to save and restore?

dry up the sea. As at the exodus from Egypt.

stinketh. Better, *become foul* (AJ).

3. *clothe the heavens with blackness.* A reference to God's power in nature as manifested in eclipses (Ibn Ezra.)

"The Servant of the Lord": The Consciousness of His Mission

4-9. This is one of the four passages in the Second Part of Isaiah that either describe the "Servant of the Lord," or, as here, introduce him as the speaker. These passages are of exceptional beauty and religious depth, but presenting great difficulties of interpretation. The "Servant of the Lord" is Ideal Israel, the sanctified minority who are willing to suffer and die for their Faith. They are ready to bear all uncharitableness and persecution at the hands of

GOD will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. 8. He is near that justifieth me; who will contend with me? let us stand up together: who is mine adversary? let him come near to me. 9. Behold, the Lord GOD will help me; who is he that shall condemn me? behold, they all shall wax old as a garment; the moth shall eat them up.

10. Who is among you that feareth the LORD, that obeyeth the voice of his servant? though he walketh in darkness, and hath no light, let him trust in the name of the LORD, and stay upon his God. 11. Behold, all ye that kindle a fire, that gird yourselves about with firebrands: walk ye in the flame of your fire, and among the brands that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

If *fire* and *firebrands* refer to idolatrous rites, there is here possibly "an allusion to the strange but apparently authentic fact that in certain forms of heathen worship the devotees, under the stress of excitement, become impervious to the ordinary effects of heat on the human body. If so, the boasted marvels of their fire-walking will not render them immune from the retribution of God" (Elmslie).

7 וַאדֹנָי יֱהוִה יַעֲזַר־לִי עַל־כֵּן לֹא נִכְלָמְתִּי עַל־כֵּן שַׂמְתִּי
8 פָנַי כַּחַלָמִישׁ וָאֵדַע כִּי־לֹא אֵבוֹשׁ: קָרוֹב מַצְדִּיקִי מִי־
9 יָרִיב אִתִּי נַעֲמָדָה יָחַד מִי־בַעַל מִשְׁפָּטִי יִגַּשׁ אֵלָי: הֵן
אֲדֹנָי יֱהוִה יַעֲזַר־לִי מִי־הוּא יַרְשִׁיעֵנִי הֵן כֻּלָּם כַּבֶּגֶד יִבְלּוּ
עָשׁ יֹאכְלֵם: מִי בָכֶם יָרֵא יְהוָה שֹׁמֵעַ בְּקוֹל עַבְדּוֹ
אֲשֶׁר ו הָלַךְ חֲשֵׁכִים וְאֵין נֹגַהּ לוֹ יִבְטַח בְּשֵׁם יְהוָה וְיִשָּׁעֵן
11 בֵּאלֹהָיו: הֵן כֻּלְּכֶם קֹדְחֵי אֵשׁ מְאַזְּרֵי זִקוֹת לְכוּ ו
בְּאוֹר אִשְׁכֶם וּבְזִיקוֹת בְּעַרְתֶּם מִיָּדִי הָיְתָה־זֹּאת לָכֶם
לְמַעֲצֵבָה תִּשְׁכָּבוּן:

7. *confounded.* By the tremendous spiritual problem, Why do the righteous suffer? How can a holy, loving, omnipotent God permit His faithful servants to endure such undeserved suffering?

ashamed. This unflinching faith of the Servant has many parallels; e.g. Jeremiah (xvii), Job, and the Psalms (xxii).

8. *justifieth me.* "Showeth me to be in the right, by giving me victory in my cause." The time-long conflict of Israel with the nations and their idolatries is represented under the figure of a process at law before God's tribunal (Davidson).

stand together. In litigation or debate.

9. *condemn me.* Prove me in the wrong.

10–11. A message of encouragement and warning based on the Song of the Servant.

10. *among you.* The general body of Israelites, as distinct from the Servant, or Righteous Remnant.

in darkness. In despondency or affliction.

11. *walk ye in the flame.* "Fire" and "firebrands" are images for the designs of the ungodly against Ideal Israel. Their mischievous machinations shall recoil on themselves; Ps. vii, 15.

51 1. Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye were hewn, and to the hole of the pit whence we were digged. 2. Look unto Abraham your father, and unto Sarah that bare you: for when he was but one I called him, and I blessed him, and made him many. 3. For the Lord hath comforted Zion: he hath comforted all her waste places, and hath made her wilderness like Eden. and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

wilderness. The exiles, no doubt, hesitated to leave the fertile fields of Babylon, and argued that Palestine was now a barren wilderness. The Prophet, therefore, assures them that the barren districts in the Holy Land shall be made exceedingly fruitful (Ehrlich). Such marvellous transformations in the fertility of Palestine have been witnessed in our own day.

voice of melody. Even as the *chalutzim* to-day sing at their work.

נא א שִׁמְעוּ אֵלַי רֹדְפֵי צֶדֶק מְבַקְשֵׁי יְהוָה הַבִּיטוּ אֶל־צוּר
2 חֻצַבְתֶּם וְאֶל־מַקֶּבֶת בּוֹר נֻקַּרְתֶּם: הַבִּיטוּ אֶל־אַבְרָהָם
אֲבִיכֶם וְאֶל־שָׂרָה תְּחוֹלֲלְכֶם כִּי־אֶחָד קְרָאתִיו וַאֲבָרְכֵהוּ
3 וְאַרְבֵּהוּ: כִּי־נִחַם יְהוָה צִיּוֹן נִחַם כָּל־חָרְבֹתֶיהָ וַיָּשֶׂם
מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגַן־יְהוָה שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא
בָּהּ תּוֹדָה וְקוֹל זִמְרָה:

Chapter LI

1–3. The strain of consolation is resumed. The wonders of God's Providence in the past would once more be repeated. Let not the true believers fear that they are too few to rebuild Zion.

1. *rock . . . pit.* The Patriarchs, the founders of the race, are the quarry from which their descendants were digged.

2. *Abraham.* God's Promise to make him a great nation and a blessing to all the families of the earth has been fulfilled; so would the faith of the Righteous Remnant in Zion's restoration be rewarded.

when he was but one. When he had not even a child, God called him to make him a great nation; "Abraham was one, and he inherited the land," Ezek. xxxiii, 24.

3. *hath comforted Zion.* The verbs are perfects of certainty (the "Prophetic future"), and equivalent to *shall surely comfort Zion*, despite the fewness of those who hear the call of Zion.

IV A. RE'EH

ISAIAH LIV, 11–LV, 5

When Sabbath Re'eh falls on the New Moon, read the next Haftorah.

54 11. O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colours, and lay thy foundations with sapphires. 12. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of pleasant stones. 13. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. 14. In righteousness shalt thou be established: be thou far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. 15. Behold, they may

of its future. And every Jewish child must be reared to become such a builder of his People's better future; every Jewish child must be fortified by a knowledge of Judaism, and trained for a life of beneficence for Israel and humanity. This verse ("All thy children shall be taught of the Lord,") is an important landmark in the history of civilisation. In obedience to it, Israel led the way in universal education. Thus, in his *History of the World*, H. G. Wells records, "The Jewish religion, because it was a literature-sustained religion, led to the first efforts to provide elementary instruction for all the children of the community."

14. *be thou far from oppression.* Be steadfast in righteousness, and panic ("terror") shall not touch thee.

הפטרת ראה

ישעיה נד

When Sabbath Re'eh falls on the New Moon, read the next Haftorah.

נך

עֲנִיָּה סֹעֲרָה
11 לֹא נֻחָמָה הִנֵּה אֲנֹכִי מַרְבִּיץ בַּפּוּךְ אֲבָנַיִךְ וִיסַדְתִּיךְ
12 בַּסַּפִּירִים: וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח
13 וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ: וְכָל־בָּנַיִךְ לִמּוּדֵי יְהוָה וְרַב
14 שְׁלוֹם בָּנָיִךְ: בְּצֶדֶק תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי
טו וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ: הֵן גּוֹר יָגוּר אֶפֶס מֵאוֹתִי

RE'EH

Isaiah LIV, 11–LV, 5

This is the third of the Haftorahs of Consolation. Its central promise is: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn." The fulfilment of this promise is dependent on Israel's right choice in regard to the Two Ways, "Behold I set before you this day a blessing and a curse," with which the Sidrah opens.

11–17. Outer and Inner Splendour of Zion

13. *all thy children shall be taught of the Lord.* Or, "all thy children shall be disciples of the Lord". Zion's peace will be based not on armed force, but on the God-fearing lives of all its inhabitants. In some ancient manuscripts the second word for "thy children" (*banayich*) in this verse was read as *bonayich*, "thy builders." This proclaims a wonderful truth: the *children* of an ation are the *builders*

stir up strife, but not by me: whosoever shall stir up strife against thee shall fall because of thee. 16. Behold, I have created the smith that bloweth the fire of coals, and bringeth forth a weapon for his work; and I have created the waster to destroy. 17. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness which is of me, saith the Lord.

55 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. 2. Wherefore do ye spend money for that which is not bread? and your earnings for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in

cry is like that of the water-carrier in Eastern cities, and blessings are expressed in Oriental imagery, in terms of quickening water, nourishing milk, and gladdening wine. "One cannot fail to perceive the note of wistfulness in the appeal, suggestive of the dread of an unspeakable disappointment" (Elmslie-Skinner).

2. Why spend time and labour and money on material pursuits that cannot in the end satisfy the soul created for holiness and righteousness?

fatness. Spiritual well-being. Its contrast is "leanness of soul," Ps. CVI, 15.

16 מִי־גֵר אִתָּךְ עָלָיִךְ יִפּוֹל: הֵן אָנֹכִי בָּרָאתִי חָרָשׁ נֹפֵחַ
בְּאֵשׁ פֶּחָם וּמוֹצִיא כְלִי לְמַעֲשֵׂהוּ וְאָנֹכִי בָּרָאתִי מַשְׁחִית
17 לְחַבֵּל: כָּל־כְּלִי יוּצַר עָלַיִךְ לֹא יִצְלָח וְכָל־לָשׁוֹן תָּקוּם־
אִתָּךְ לַמִּשְׁפָּט תַּרְשִׁיעִי זֹאת נַחֲלַת עַבְדֵי יְהוָה וְצִדְקָתָם
מֵאִתִּי נְאֻם־יְהוָה:

נה א הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כֶּסֶף לְכוּ שִׁבְרוּ
וֶאֱכֹלוּ וּלְכוּ שִׁבְרוּ בְלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב:
2 לָמָּה תִשְׁקְלוּ־כֶסֶף בְּלוֹא־לֶחֶם וִיגִיעֲכֶם בְּלוֹא לְשָׂבְעָה
שִׁמְעוּ שָׁמוֹעַ אֵלַי וְאִכְלוּ־טוֹב וְתִתְעַנַּג בַּדֶּשֶׁן נַפְשְׁכֶם:

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v. 16. הנה ק׳ v. 17. קמץ בד׳ק

15. *not by me.* All those who now stir up strife with thee shall shatter themselves against thee.

17. Israel's vindication in history is assured: neither might nor malice can destroy the Servant of the Lord.

condemn. Overthrow in argument.

this. *i.e.* no weapon forged against Israel shall succeed.

the servants. The worshippers.

their righteousness which is of me. "Their due reward from me" (AJ). צדקה means both "righteousness" (*i.e.* holiness of life in the individual) and "victory" (*i.e.* the triumph of right in the world).

Chapter LV. The Return to Zion should also be a Return to God

1. A call to rich and poor alike to participate in the blessings of the new era, by coming to the Source whence the knowledge of duty springs—the word of God. The

fatness. 3. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting convenant with you, even the sure mercies of David. 4. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. 5. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

3 הַטּוּ אָזְנְכֶם וּלְכוּ אֵלַי שִׁמְעוּ וְתִחְיֶינָה נַפְשְׁכֶם וְאֶכְרְתָה
4 לָכֶם בְּרִית עוֹלָם חַסְדֵי דָוִד הַנֶּאֱמָנִים: הֵן עֵד לְאוּמִּים
ה נְתַתִּיו נָגִיד וּמְצַוֵּה לְאֻמִּים: הֵן גּוֹי לֹא־תֵדַע תִּקְרָא וְגוֹי
לֹא־יְדָעוּךָ אֵלֶיךָ יָרוּצוּ לְמַעַן יְהוָה אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל
כִּי פֵאֲרֶךָ:

דגש אחר שורק v. 4.

3. *the sure mercies of David.* The new covenant shall be the fulfilment of the promise that the Davidic Kingdom would endure ; II Sam. VII, 8–16.

4. *I have given him.* David, or the representative of David's family. Zerubbabel, the leader of the returning exiles, was a descendant of David.

5. *thou shalt call.* A return to the description of the unconscious influence which Israel's loyalty to his Divinely-appointed mission is sure to effect.

IV B. SABBATH AND NEW MOON

ADDITIONAL READING: NUMBERS XXXVIII, 9-15
HAFTORAH: ISAIAH LXVI

66 1. Thus saith the LORD, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? 2. For all these things hath mine hand made, and so all those things came to be, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my

prophet protests, the two parties, and the city and temple connected with the fighting? The obvious explanation is that there was a proposal to build a temple of the Lord in or near Babylon. This led to violent divisions of opinion in the community. Its supporters held that the exile was permanent and a Jewish restoration out of the question. The Prophet was strongly opposed to this idea. . . . He assures the orthodox party that events will prove how right they were in their faith for the future. The city in which the voice of tumult is heard is Babylon and it too contained the temple, which is not a temple of God. It is probable that Isaiah LXVI was written considerably earlier than some of the other chapters of the Prophet of Consolation, at a time when ordinary observers could not discern the eventual triumphs and policy of Cyrus (Wiener)."

2. ***all these things.*** *i.e.* heaven and earth came into existence at the word of God (Abarbanel).

will I look. Although heaven is My throne, yet will I direct My attention "to him who is of contrite spirit" (Ibn Ezra).

הפטרת שבת וראש חדש

ישעיה ס

סן א כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵיזֶה
ב בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵיזֶה מָקוֹם מְנוּחָתִי: וְאֶת־כָּל־אֵלֶּה
יָדִי עָשְׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־

ב קמץ בדיק .ibid למדנאי אֶל־ v. 2.

SABBATH AND NEW MOON

Isaiah LXVI

An interpretation of this prophecy other than that adopted in the first four volumes of this Commentary, is that of H. M. Wiener. As it casts new light on many of the obscurities in this difficult chapter, it is here given : " In *v.* 1-4, the Prophet appears to be protesting energetically against the erection of some temple and its actual or projected sacrifices. Then in *v.* 5,.he turns to some other party who had been faithful to God and had consequently been cast out by certain opponents who were their brethren. These opponents had said incredulously, ' Let the Lord be glorified, that we may see your joy.' The Prophet predicts that the result will rebuke their lack of faith. ' They shall be ashamed.' How will this come about ? 'A voice of tumult from the city, a voice from the temple, a voice of the Lord that rendereth recompense to His enemies ' (*v.* 6). In others word, there will be fighting in the city centering about the temple. The sequel will be the painless and unprecedented rebirth of the Holy Land, bringing comfort and joy as the result of the Divine intervention (manifesting itself in the Persian campaigns of Cyrus). What then are the temple against the erection of which the

word. 3. He that killeth an ox is as he that slayeth a man: he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth a meal offering, as he that offereth swine's blood; he that burneth frankincense, as he that blesseth an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations; 4. I also will choose their mockings, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did that which was evil in mine eyes, and chose that wherein I delighted not.

5. Hear the word of the LORD, ye that tremble at his word: Your brethren that hate you, that cast you out for my name's sake, have said, Let the LORD be glorified, that we may see your joy; but they shall be ashamed. 6. A voice of tumult from the city, a voice from the temple, a voice of the LORD that rendereth recompense

their fears. *i.e.* the very things they fear, I will bring upon them.

5-6. Addressed to the faithful ("ye that tremble at My word"), whose hopes are ridiculed by their adversaries.

5. *your brethren.* *i.e.* the semi-idolatrous schismatics who mocked and opposed the true worshippers of God.

cast you out. That refuse to associate with you (Cheyne). The Heb. root means, in later use, to excommunicate.

let the LORD *be glorified . . joy.* These are the taunting words of the irreligious and insolent opponents.

6. *a voice of tumult.* The Prophet already seems to hear the sounds of the coming judgment against the mockers.

3 עָנִי וְנִבֵּה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃ שׁוֹחֵט הַשּׁוֹר מַכֵּה־אִישׁ
זוֹבֵחַ הַשֶּׂה עוֹרֵף כֶּלֶב מַעֲלֵה מִנְחָה דַּם־חֲזִיר מַזְכִּיר
לְבֹנָה מְבָרֵךְ אָוֶן גַּם־הֵמָּה בָּחֲרוּ בִדְרָכֵיהֶם וּבְשִׁקּוּצֵיהֶם
4 נַפְשָׁם חָפֵצָה׃ גַּם־אֲנִי אֶבְחַר בְּתַעֲלוּלֵיהֶם וּמְגוּרֹתָם אָבִיא
לָהֶם יַעַן קָרָאתִי וְאֵין עוֹנֶה דִּבַּרְתִּי וְלֹא שָׁמֵעוּ וַיַּעֲשׂוּ הָרַע
ה בְּעֵינַי וּבַאֲשֶׁר לֹא־חָפַצְתִּי בָּחָרוּ׃ שִׁמְעוּ דְבַר־יְהוָה
הַחֲרֵדִים אֶל־דְּבָרוֹ אָמְרוּ אֲחֵיכֶם שֹׂנְאֵיכֶם מְנַדֵּיכֶם לְמַעַן
6 שְׁמִי יִכְבַּד יְהוָה וְנִרְאֶה בְשִׂמְחַתְכֶם וְהֵם יֵבֹשׁוּ׃ קוֹל
שָׁאוֹן מֵעִיר קוֹל מֵהֵיכָל קוֹל יְהוָה מְשַׁלֵּם גְּמוּל לְאֹיְבָיו׃

קמץ בדיק v. 3.

3. The lit. translation of the first part of this verse is: "The slaughterer of an ox, a slayer of a man; the sacrificer of the sheep, a breaker of a dog's neck; the offerer of an oblation—swines' blood, &c." This is often explained to mean that he who offers the statutory sacrifices but is not animated by a sincere spirit is no better than he who takes a leading part in some horrible and unholy cult involving human sacrifices. No Prophet, however, would be guilty of such an exaggeration. More probably the Prophet has in mind those who combined outward observance of Jewish ceremonial with the destestable rites of some debased fetish-worship. There is no reason, however, to assume that these heathen worshippers indulged, or were permitted by the Persian authorities to indulge, in human sacrifices. The words מכה איש only mean "striketh a man" (Ibn Ezra), and not "slayeth a man." The Heb. root of מכה is used for "inflicting stripes," and may therefore here refer to sacred flagellations or scourgings which, as is well known, formed part of many pagan secret cults. He that sacrificeth an ox at God's Temple, complains our Prophet, is at the same time acting as flagellator or sacred scourger at heathen mystery worship!

4. *their mockings.* Because they—the apostate and obstinate transgressors—have *chosen* to do that which mocks Me (*v.* 3), I will *choose* for them suffering that will mock their hopes.

to his enemies. 7. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 8. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. 9. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I that cause to bring forth shut the womb? saith my God.

10. Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her: 11. that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12. For thus saith the LORD, Behold I will extend peace to her like a river, and the glory of the nations like an overflowing stream, and ye shall suck thereof; ye shall be borne upon the side, and shall be dandled upon the knees. 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

shall be borne upon the side. Continues the figure of the nursling in the preceding verse. The nations become their foster-mothers.

13. *as one whom his mother comforteth.* God's is not only a Father's love. "As the grown man, coming back with wounds and weariness upon him to be comforted of his mother" (G. A. Smith), finds there the comfort he seeks, so will God comfort the men of Zion. God is our Mother.

7 בְּטֶרֶם תָּחִיל יָלְדָה בְּטֶרֶם יָבוֹא חֶבֶל לָהּ וְהִמְלִיטָה
8 זָכָר: מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם
אֶחָד אִם־יוּלַד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַם־יָלְדָה צִיּוֹן אֶת־
9 בָּנֶיהָ: הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יֹאמַר יְהוָה אִם־אֲנִי
י הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ: שִׂמְחוּ אֶת־יְרוּשָׁלַם
וְגִילוּ בָהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים
11 עָלֶיהָ: לְמַעַן תֵּינְקוּ וּשְׂבַעְתֶּם מִשַּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמְצוּ
12 וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ: כִּי־כֹה | אָמַר יְהוָה הִנְנִי
נוֹטֶה־אֵלֶיהָ כְּנָהָר שָׁלוֹם וּכְנַחַל שׁוֹטֵף כְּבוֹד גּוֹיִם וִינַקְתֶּם
13 עַל־צַד תִּנָּשֶׂאוּ וְעַל־בִּרְכַּיִם תְּשָׁעֲשָׁעוּ: כְּאִישׁ אֲשֶׁר אִמּוֹ
14 תְּנַחֲמֶנּוּ כֵּן אֲנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ: וּרְאִיתֶם

כציל v. 3. 8.

7-14. The Prophet again breaks off with words of comfort and hope to the faithful community.

7. Zion is the mother, and the verse describes the swift increase in her population through the return of her faithful children from all parts.

8. *shall be a land be born in one day.* Emphasises the rapidity of this remarkable rebirth. It will seem as if Zion were regenerated in one day.

9. The work of Restoration and salvation shall be complete. God will not leave it unfinished.

10. A call to the children restored, and those still in Exile, to rejoice with Jerusalem.

all ye that mourn over her. All those in Exile, or those of the Return who have been depressed at the slow realisation of their hopes concerning Zion.

11. The figure of Zion as Mother is retained.

12. Peace and prosperity shall stream into Zion, like a river that overflows its banks.

glory. Wealth.

14. And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the tender grass: and the hand of the Lord shall be known toward his servants, and he will have indignation against his enemies. 15. For behold, the LORD will come in fire, and his chariots shall be like the whirlwind; to render his anger with fury, and his rebuke with flames of fire. 16. For by fire will the LORD plead, and by his sword, with all flesh: and the slain of the LORD shall be many. 17. They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse; they shall come to an end together, saith the LORD. 18. For I know their works and their thoughts: the time cometh, that I will gather all nations and tongues; and they shall come, and shall see my glory. 19. And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations.

19. *I will set a sign among them.* *i.e.* the nations, by a mighty act of judgment and retribution. Those of the peoples that survive are represented as going to far-off lands to tell of God, His greatness and glory.

Tarshish. The town of Tartessus in Spain.

Pul and Lud. Probably districts in N. Africa.

Javan. Greece.

וְשָׂשׂ לִבְכֶם וַעֲצָמוֹתֵיכֶם כַּדֶּשֶׁא תִּפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה
טו אֶת־עֲבָדָיו וְזָעַם אֶת־אֹיְבָיו: כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא
וְכַסּוּפָה מַרְכְּבֹתָיו לְהָשִׁיב בְּחֵמָה אַפּוֹ וְגַעֲרָתוֹ בְּלַהֲבֵי־
16 אֵשׁ: כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחַרְבּוֹ אֶת־כָּל־בָּשָׂר וְרַבּוּ
17 חַלְלֵי יְהוָה: הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים אֶל־הַגַּנּוֹת אַחַר
אַחַד בַּתָּוֶךְ אֹכְלֵי בְשַׂר הַחֲזִיר וְהַשֶּׁקֶץ וְהָעַכְבָּר יַחְדָּו
18 יָסֻפּוּ נְאֻם־יְהוָה: וְאָנֹכִי מַעֲשֵׂיהֶם וּמַחְשְׁבֹתֵיהֶם בָּאָה
לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי:
19 וְשַׂמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי מֵהֶם ו פְּלֵיטִים אֶל־הַגּוֹיִם
תַּרְשִׁישׁ פּוּל וְלוּד מֹשְׁכֵי קֶשֶׁת תּוּבַל וְיָוָן הָאִיִּים הָרְחֹקִים
אֲשֶׁר לֹא־שָׁמְעוּ אֶת־שִׁמְעִי וְלֹא רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ

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v. 17. אחז קרי

14. *your bones shall flourish.* Your bodily frames shall be filled with renewed youth and vigour.

15-16. The Prophet returns to the coming judgment of God against His enemies.

17. Once more a reference to the idolatries of the apostates.

they that sanctify themselves. Words used satirically of the preparation by these people for their heathenish rites (Kimchi).

unto the gardens. i.e. to join in the abominable cults which were often practised in gardens (Isa. LXV, 3).

behind one in the midst. The Massoretes read the feminine form אחת for "one." The reference therefore is to an *asherah*, a grove of sacred trees or poles set up near an altar for idol-worship in the garden. If the Keri is followed, and the word is read *as written*, אחד, the reference would be to a priest who led the company of worshippers.

the mouse. Forbidden like the swine; its flesh was, with that of the other "detestable things," eaten as part of the rites of this heathen cult.

20. And they shall bring all your brethren out of all the nations for an offering unto the LORD, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring their offering in a clean vessel into the house of the LORD. 21. And of them also will I take for priests and for Levites, saith the LORD. 22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before

22–23. In this new, and better, order of things, the race and influence of Israel will continue for ever, leading to the fulfilment of Israel's mission, *i.e.* the universal worship of the One God, with Jerusalem as the devotional capital of mankind.

23. *from one new moon to another.* lit. " as often as there is a new moon on its new moon, etc," *i.e.* on every New Moon and Sabbath ; New Moon by New Moon and Sabbath by Sabbath. This *v.* renders this chapter especially appropriate as Haftorah for Sabbath Rosh Chodesh.

כ אֶת־כְּבוֹדִי בַּגּוֹיִם: וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם מִכָּל־הַגּוֹיִם
מִנְחָה ׀ לַיהוָה בַּסּוּסִים וּבָרֶכֶב וּבַצַּבִּים וּבַפְּרָדִים
וּבִכְרָכֹרוֹת עַל הַר קָדְשִׁי יְרוּשָׁלַם אָמַר יְהוָה כַּאֲשֶׁר יָבִיאוּ
21 בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר בֵּית יְהוָה: וְגַם־
22 מֵהֶם אֶקַּח לַכֹּהֲנִים לַלְוִיִּם אָמַר יְהוָה: כִּי כַאֲשֶׁר הַשָּׁמַיִם
הֶחָדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי
23 נְאֻם־יְהוָה כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם: וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ
וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבֹוא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר

סבירה יבוא v. 23.

20. Impressed by what they thus hear, these far-off nations shall bring to Jerusalem all the Israelites dwelling among them, and in a manner appropriate to the greatness of the occasion.

21. *and of them also will I take for priests and Levites.* Of the converted Gentiles and the Jews who are brought back by them, I will take to assist the priests and Levites in their service (Kimchi). This thought is quite in accordance with the universalist spirit in Isaiah.

me, saith the LORD. 24. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

they shall go forth. The worshippers.

According to ancient Jewish custom, *v.* 23 is read a second time after *v.* 24, so as to conclude the book (of which this is the last chapter) with words of comfort and encouragement. There is a similar direction in regard to concluding Malachi, Lamentations and Ecclesiastes. In each case, the last verse but one is reprinted in the Heb. text, and repeated during the reading in the Synagogue.

24 יְהוָה: וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם
לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר:

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא
כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יְהוָה:

סבוה יבוא v. 23.

24. A survey again of the conflict against evil, and its final defeat, through which the above great goal is reached. Delitzsch points out that, in effect, the thought is the same as in the concluding sentence of other sections of the second half of Isaiah—" there is no peace unto the wicked " (XLVIII, 22, and LVII, 21). Under the figure of the worm that dieth not, and the fire that is not quenched, we have here a symbolical representation of the lasting remorse that, on the realisation of their wickedness, troubles the souls of evildoers. The knowledge of this, which will be clear to all (" And they shall go forth and look "), will become a restraining moral influence. It will be a factor in the attainment of the great consummation (the universal worship of the one true God) described in the previous verse.

V. SHOFETIM

Isaiah LI, 12–LII, 12

51 12. I, even I, am he that comforteth you: who
art thou, that thou art afraid of man that shall
die, and of the son of man which shall be made
as grass; 13. and hast forgotten the Lord thy
Maker, that stretched forth the heavens, and
laid the foundations of the earth; and fearest
continually all the day because of the fury of the
oppressor, as though he made ready to destroy?
and where is the fury of the oppressor? 14. The
captive exile shall speedily be loosed; and he
shall not die and go down into the pit, neither
shall his bread fail. 15. For I am the Lord thy
God, which stilleth the sea, when the waves
thereof roar: the Lord of hosts is his name.

13. *oppressor.* The Babylonian rulers. Ehrlich refers this to Cyrus, the great conqueror, who then filled the hearts of men, and also of the overwhelming number of the Jewish exiles, with alarm.

as though he made ready to destroy. "As if he intended to destroy you" (Ehrlich).

where is the fury of the oppressor? Cyrus has no intention to destroy you. On the contrary.

14. *captive exile.* Israel; lit. "he that is bent down."

pit. Grave.

15. *stilleth the sea.* Restrains its fury, so that its waves beat in vain against the shore. "By the roar and crash of the ocean on the beach, the Hebrew prophet sought to render the futile rage of the world, as it dashed on the steadfast will of God" (G. A. Smith).

הפטרת שפטים

ישעיה נא

נא 12 אָנֹכִי אָנֹכִי הוּא מְנַחֲמְכֶם מִי־אַתְּ וַתִּירְאִי
13 מֵאֱנוֹשׁ יָמוּת וּמִבֶּן־אָדָם חָצִיר יִנָּתֵן: וַתִּשְׁכַּח יְהוָה עֹשֶׂךָ
נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ וַתְּפַחֵד תָּמִיד כָּל־הַיּוֹם מִפְּנֵי חֲמַת
14 הַמֵּצִיק בַּאֲשֶׁר כּוֹנֵן לְהַשְׁחִית וְאַיֵּה חֲמַת הַמֵּצִיק: מְהֵר
טו צֹעֶה לְהִפָּתֵחַ וְלֹא־יָמוּת לַשַּׁחַת וְלֹא יֶחְסַר לַחְמוֹ: וְאָנֹכִי
יְהוָה אֱלֹהֶיךָ רֹגַע הַיָּם וַיֶּהֱמוּ גַּלָּיו יְהוָה צְבָאוֹת שְׁמוֹ:

v. 13. קמץ בסנולהא

SHOFETIM

ISAIAH LI, 12–LII, 12

This is the fourth of the Haftorahs of Consolation : Israel shall be redeemed from exile, and be the means of extending God's salvation to all mankind. The Haftorah brings a programme of religion—to plant heaven and establish the earth for the children of men. The Sidrah, in one of its luminous commands—" justice, justice, shalt thou follow "—gives the fundamental prerequisite for all human living on earth.

12–16. THE ALMIGHTY GOD IS ZION'S COMFORTER

12. *afraid of man.* Such as the King of Babylon.
son of man. *i.e.* a member of the human race, of frail humanity.
made as grass. Given up to destruction.

16. And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

17. Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the bowl of the cup of staggering, and drained it. 18. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. 19. These two things are befallen thee; who shall bemoan thee? desolation and destruction, and the famine and the sword; how shall I comfort thee? 20. Thy sons have fainted,

lay the foundations of the earth. *i.e.* to teach mankind what are the true foundations of human society: not "blood and iron," but Truth, Justice, Peace—ideals which the Servant of the Lord was to teach the children of men.

thou art my people. Israel to remain throughout history a witness of God among the nations.

17–23. THE END OF ZION'S TRIBULATION

17. *awake, awake.* From thy despair! Since her fall, Jerusalem is in a stupor, having drained the staggering cup of misfortune and ruin to its very dregs.

18. *none to guide her.* A drunken person needs someone to guide him, if he is not to stumble.

19. *two things.* In this verse and the two following, the Prophet pictures the misery wrought by the siege and destruction of Jerusalem: ruin (desolation and destruction), and the death of her citizens (famine and the sword).

how shall I comfort thee? Or, "by whom shall I comfort thee?" *i.e.* by citing which other nation whose sufferings have been as overwhelming as thine (Rashi, Ibn Ezra).

16 וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד
17 אָרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה: הִתְעוֹרְרִי הִתְעוֹרְרִי
קוּמִי יְרוּשָׁלַ͏ִם אֲשֶׁר שָׁתִית מִיַּד יְהוָה אֶת־כּוֹס חֲמָתוֹ
18 אֶת־קֻבַּעַת כּוֹס הַתַּרְעֵלָה שָׁתִית מָצִית: אֵין מְנַהֵל לָהּ
מִכָּל־בָּנִים יָלָדָה וְאֵין מַחֲזִיק בְּיָדָהּ מִכָּל־בָּנִים גִּדָּלָה:
19 שְׁתַּיִם הֵנָּה קָרְאֹתַיִךְ מִי יָנוּד לָךְ הַשֹּׁד וְהַשֶּׁבֶר וְהָרָעָב
כ וְהַחֶרֶב מִי אֲנַחֲמֵךְ: בָּנַיִךְ עָלְפוּ שָׁכְבוּ בְרֹאשׁ כָּל־חוּצוֹת

v. 16. קמץ בז״ק

16. *I have put.* He Who had in the beginning created the heavens and the earth would now, through the Righteous Remnant, the sanctified minority in Israel, create a new heaven and a new earth. This *v.* is of wonderful depth, and is in fact a summary of Israel's place and function in the spiritual life of humanity.

put my words in thy mouth. God's message to man was through Israel. "As long as the world lasts, all who want to make progress in righteousness will come to Israel for inspiration, as the people who have the sense for righteousness most glowing and strongest" (Matthew Arnold).

covered thee. Wonderful as had been the Election of Israel, equally so has been Israel's preservation through all the fires and floods of history. Both such Divine Election and miraculous Preservation were for purposes that embrace all mankind. The Prophet now enumerates three of these purposes.

that I may plant the heavens. The new heavens and the new earth; see LXV, 17. With the break-up of the heathen kingdoms and the restoration of Israel begins a new epoch for humanity. Heb. לנטע שמים, lit. "to plant Heaven." Heaven is here compared to a *seed* that will grow into a tree, and yield fruit and shelter to the children of men. And Heaven may be planted! Whenever we teach a child by word or example a noble thought, deed, or way of life, we plant Heaven. In the same way, Heaven can be planted in the soul of a people, or peoples. Israel was chosen and Providentially preserved, in order that through Israel God might plant Heaven—*i.e.* righteousness and mercy—in the soul of humanity.

they lie at the top of all the streets, as an antelope in a net; they are full of the fury of the LORD, the rebuke of thy God. 21. Therefore hear now this, thou afflicted, and drunken, but not with wine: 22. thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of staggering, even the bowl of the cup of my fury; thou shalt no more drink it again: 23. and I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy back as the ground, and as the street, to them that go over.

52 1. Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. 2. Shake thyself from the dust; arise, sit thee down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. 3. For thus saith the LORD, Ye were sold for

children. The mountains and waste places of Judea shall rejoice at the Lord's triumphal return to Zion.

1–6. THE TRIUMPH OF ZION

1. *unclean.* No alien garrison is to remain within her.

2. *sit thee down.* On thy throne (Rashi).

loose thyself from the bands. Better, *loosen for thyself the bonds of thy captivity.*

3. *sold for nought.* Her captors paid no price and, therefore, have no claim upon her.

21 כְּתָוֹא מִכְמֵר הַמְלֵאִים חֲמַת־יְהוָה גַּעֲרַת אֱלֹהָיִךְ׃ לָכֵן
22 שִׁמְעִי־נָא זֹאת עֲנִיָּה וּשְׁכֻרַת וְלֹא מִיָּיִן׃ כֹּה־אָמַר אֲדֹנַיִךְ
יְהוָה וֵאלֹהַיִךְ יָרִיב עַמּוֹ הִנֵּה לָקַחְתִּי מִיָּדֵךְ אֶת־כּוֹס
הַתַּרְעֵלָה אֶת־קֻבַּעַת כּוֹס חֲמָתִי לֹא־תוֹסִיפִי לִשְׁתּוֹתָהּ
23 עוֹד׃ וְשַׂמְתִּיהָ בְיַד מוֹגַיִךְ אֲשֶׁר־אָמְרוּ לְנַפְשֵׁךְ שְׁחִי וְנַעֲבֹרָה
וַתָּשִׂימִי כָאָרֶץ גֵּוֵךְ וְכַחוּץ לָעֹבְרִים׃

נב א עוּרִי עוּרִי לִבְשִׁי עֻזֵּךְ צִיּוֹן לִבְשִׁי | בִּגְדֵי תִפְאַרְתֵּךְ יְרוּשָׁלַם
2 עִיר הַקֹּדֶשׁ כִּי לֹא יוֹסִיף יָבֹא־בָךְ עוֹד עָרֵל וְטָמֵא׃ הִתְנַעֲרִי
מֵעָפָר קוּמִי שְׁבִי יְרוּשָׁלַם הִתְפַּתְּחִוֹ מוֹסְרֵי צַוָּארֵךְ שְׁבִיָּה

ג׳ב v. 1. מלרע v. 2. התפתחי קרי

20. *at the top of.* At the corners of.

as an antelope in a net. A noble though a tragic figure. "Israel, the mountain-people is likened to a gazelle, which all its swiftness and grace have not saved from the hunter's snare" (Cheyne).

full of the fury. The despondency that has come upon them through God's wrath.

21. *not with wine.* But with affliction from God.

23. *said to thy soul.* Those who afflicted Israel have at all times demanded of Israel that it give up its *soul* for them to go over. This Israel has ever refused to do; only its *back* would it give for the oppressor to go over. Therefore it survived. When others are thus fallen, they rise not again; המה כרעו ונפלו (Psalm xx, 9).

that we may go over. Eastern conquerors would walk, or even ride, over the backs of captive foes.

Chapter LII

Jerusalem will rise again from its present degradation. Let her array herself as a queen, surrounded by her restored

nought; and ye shall be redeemed without money. 4. For thus saith the Lord GOD, My people went down at the first into Egypt to sojourn there: and the Assyrian oppressed them without cause. 5. Now therefore, what do I here, saith the LORD, seeing that my people is taken away for nought? they that rule over them do howl, saith the LORD, and my name continually all the day is blasphemed. 6. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I.

7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! 8. The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see, eye to eye, how the LORD returneth to Zion. 9. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath

preceded by those bearing the holy vessels that shared their captivity; see on v. 11.

7. *upon the mountains.* The herald is seen hastening over the hills with his message of joy and salvation.

thy God reigneth. He hath established His everlasting kingdom in Zion.

8. *eye to eye.* *i.e.* face to face; as one looks into the eyes of a friend.

9. *hath comforted.* The "perfect of certainty," viewing a future action as if it had already taken place.

3 בַּת־צִיּוֹן׃ כִּי־כֹה אָמַר יְהוָה חִנָּם נִמְכַּרְתֶּם וְלֹא
4 בְכֶסֶף תִּגָּאֲלוּ׃ כִּי כֹה אָמַר אֲדֹנָי יְהוִה מִצְרַיִם יָרַד־
ה עַמִּי בָרִאשֹׁנָה לָגוּר שָׁם וְאַשּׁוּר בְּאֶפֶס עָשָׁקוֹ׃ וְעַתָּה מַה־
לִּי־פֹה נְאֻם־יְהוָה כִּי־לֻקַּח עַמִּי חִנָּם מֹשְׁלָיו יְהֵילִלוּ נְאֻם־
6 יְהוָה וְתָמִיד כָּל־הַיּוֹם שְׁמִי מְנֻאָץ׃ לָכֵן יֵדַע עַמִּי שְׁמִי לָכֵן
7 בַּיּוֹם הַהוּא כִּי־אֲנִי־הוּא הַמְדַבֵּר הִנֵּנִי׃ מַה־נָּאוָוּ עַל־
הֶהָרִים רַגְלֵי מְבַשֵּׂר מַשְׁמִיעַ שָׁלוֹם מְבַשֵּׂר טוֹב מַשְׁמִיעַ
8 יְשׁוּעָה אֹמֵר לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ׃ קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל
9 יַחְדָּיו יְרַנֵּנוּ כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב יְהוָה צִיּוֹן׃ פִּצְחוּ רַנְּנוּ
יַחְדָּיו חָרְבוֹת יְרוּשָׁלָם כִּי־נִחַם יְהוָה עַמּוֹ גָּאַל יְרוּשָׁלָם׃

משלי ק v. 5.

redeemed without money. "Egypt and Assyria never became Israel's purchasers and legal owners; so it is now with Babylon. Babylon has no permanent property in Israel whom it so heavily oppresses; therefore the Lord, who punished Israel by giving him over for a time to his enemies, will now restore him" (M. Arnold).

4. *without cause.* Without having acquired any right over Israel by services rendered to God.

5. *what do I here.* Why do I linger and cause My sons to linger here? (Rashi). The situation is unendurable, and inconsistent with the honour of God! If Egyptian and Assyrian tyranny have passed away, why should not Babylonian?

howl. Exult over Israel's defeat, which they take to be the defeat of Israel's God; see Ezek. xxxvi, 20.

6. *know my name.* "Know the significance of My name and learn My power."

behold, it is I. This phrase simply repeats the sense of the preceding clause.

7–12. The joy of the inhabitants of Jerusalem at the exiles' return. The coming of the tidings, that the exiles are coming back to Zion, is described by the Prophet as though he saw from a hill the arrival of the exultant Israelites

redeemed Jerusalem. 10. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. 11. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, ye that bear the vessels of the LORD. 12. For ye shall not go out in haste, neither shall ye go by flight: for the LORD will go before you; and the God of Israel will be your rearward.

חָשַׂף יְהוָה אֶת־זְרוֹעַ קָדְשׁוֹ לְעֵינֵי כָל־הַגּוֹיִם וְרָאוּ כָּל־
11 אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ: סָרוּ סָרוּ צְאוּ מִשָּׁם
12 טָמֵא אַל־תִּגָּעוּ צְאוּ מִתּוֹכָהּ הִבָּרוּ נֹשְׂאֵי כְּלֵי יְהוָה: כִּי לֹא
בְחִפָּזוֹן תֵּצֵאוּ וּבִמְנוּסָה לֹא תֵלֵכוּן כִּי־הֹלֵךְ לִפְנֵיכֶם יְהוָה
וּמְאַסִּפְכֶם אֱלֹהֵי יִשְׂרָאֵל:

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v. 10. קמץ בד"ק

10. *hath made bare.* In readiness for action.

11. *go ye out from thence.* This is spoken to the fellow-Israelites in exile.

of her. Of Babylon.

be ye clean. Purify yourselves.

that bear the vessels. The holy vessels taken to Babylon at the destruction of the Temple; see Ezra I, 7f.

12. *not in haste.* Or, "not in flight," as was the departure from Egypt (Exod. XII, 33). The exodus from Babylon shall be public and triumphant.

your rearward. Your rearguard. God would both lead them, collect the stragglers, and also protect them from any foe who dared to pursue (Rashi).

VI. KI THETZE

Isaiah LIV, 1–10

54 1. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. 2. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not: lengthen thy cords, and strengthen thy stakes. 3. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited.

2. *enlarge.* Because of the increase of Zion's population.
tent. *i.e.* Jerusalem.
thine habitations. The other cities of Israel. All of Zion's children who have become estranged from her, wherever they may be dispersed, shall renew their allegiance and return to her leading.

3. *possess.* *i.e.* dispossess those of alien race who have occupied the desolate Jewish cities during the Exile.

הפטרת כי תצא

ישעיה נד

נד א רָנִּי עֲקָרָה לֹא יָלָדָה פִּצְחִי רִנָּה וְצַהֲלִי לֹא־חָלָה כִּי־
1 רַבִּים בְּנֵי־שׁוֹמֵמָה מִבְּנֵי בְעוּלָה אָמַר יְהוָה: הַרְחִיבִי
מְקוֹם אָהֳלֵךְ וִירִיעוֹת מִשְׁכְּנוֹתַיִךְ יַטּוּ אַל־תַּחְשֹׂכִי הַאֲרִיכִי
3 מֵיתָרַיִךְ וִיתֵדֹתַיִךְ חַזֵּקִי: כִּי־יָמִין וּשְׂמֹאוֹל תִּפְרֹצִי וְזַרְעֵךְ

קמץ בדי׳׳ק ibid. מלא ו׳ v. 3.

KI THETZE

Isaiah LIV, 1–10

The fifth Haftorah of Consolation. Its message is the everlasting mercy of God. "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee." This entails for the Israelites the sacred duty of imitating God's ways of lovingkindness, by loyal observance of the precepts of humanity and pity proclaimed in the Sidrah.

Jerusalem Rebuilt

1. *more are the children.* Zion's cities shall be repopulated; Jerusalem desolate was like a woman forsaken. Now with her exiles returned, she is like the wife re-united with husband and children.

4. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and the reproach of thy widowhood shalt thou remember no more. 5. For thy Maker is thine husband; the LORD of hosts is his name: and the Holy One of Israel is thy redeemer: the God of the whole earth shall he be called. 6. For the LORD hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God. 7. For a small moment have I forsaken thee; but with great mercies will I gather thee. 8. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy redeemer. 9. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall my covenant of peace be removed, saith the LORD that hath mercy on thee.

4 גּוֹיִם יִירָשׁ וְעָרִים נְשַׁמּוֹת יוֹשִׁיבוּ׃ אַל־תִּירְאִי כִּי־לֹא
תֵבוֹשִׁי וְאַל־תִּכָּלְמִי כִּי־לֹא תַחְפִּירִי כִּי בֹשֶׁת עֲלוּמַיִךְ
ה תִּשְׁכָּחִי וְחֶרְפַּת אַלְמְנוּתַיִךְ לֹא תִזְכְּרִי־עוֹד׃ כִּי בְעֹלַיִךְ
עֹשַׂיִךְ יְהוָה צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־
6 הָאָרֶץ יִקָּרֵא׃ כִּי־כְאִשָּׁה עֲזוּבָה וַעֲצוּבַת רוּחַ קְרָאָךְ
7 יְהוָה וְאֵשֶׁת נְעוּרִים כִּי תִמָּאֵס אָמַר אֱלֹהָיִךְ׃ בְּרֶגַע קָטֹן
8 עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדוֹלִים אֲקַבְּצֵךְ׃ בְּשֶׁצֶף קֶצֶף הִסְתַּרְתִּי
פָנַי רֶגַע מִמֵּךְ וּבְחֶסֶד עוֹלָם רִחַמְתִּיךְ אָמַר גֹּאֲלֵךְ יְהוָה׃
9 כִּי־מֵי נֹחַ זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעֲבֹר מֵי־נֹחַ עוֹד
י עַל־הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקְצֹף עָלַיִךְ וּמִגְעַר־בָּךְ׃ כִּי הֶהָרִים
יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית
שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ יְהוָה׃

4. ז קמץ בזיק ניד .8. ז ניא כמי

4. *the shame of thy youth*. The defeats and humiliations in Israel's earlier history.

thy widowhood. *i.e.* the Exile, when God, "Zion's husband," seemed to have withdrawn from her. "Widowhood" has a wider significance than in colloquial English, being used to denote a woman abandoned by her husband.

6. *even a wife of youth, when she is cast off*. Better, *and a wife of youth, can she be rejected?* (AJ).

7–8. God's anger is but momentary; cf. Psalm xxx, 6. Although the years of the Exile seemed interminably long, they will prove but a brief space in the vast sweep of Israel's history.

9–10. Yet another utterance of comfort.

9. *for this*. *i.e.* the Exile and the comfort. The Exile is compared to the Flood; and the comfort, to the Divine promise that the Flood should never recur.

VII. KI THAVO

Isaiah LX

60 1. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. 2. For, behold, darkness shall cover the earth, and gross darkness the peoples: but the Lord shall arise upon thee, and his glory shall be seen upon thee. 3. And nations shall come to thy light, and kings to the brightness of thy rising. 4. Lift up thine eyes round about, and see: they all gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be carried in the arms. 5. Then thou shalt see

1. *arise.* Zion is addressed: arise out of the night of despair and oppression.

thy light is come. Thy salvation is at hand (Kimchi).

2. *shall cover.* Better, *doth cover.* The Prophet sees the kingdoms of the earth breaking up amid gloom and misery; with Israel alone is light and joy in the Lord (M. Arnold).

3. *come to thy light.* From the outer darkness, to share the Divine light with Israel; or, "to walk by thy light" (Luzzatto), for out of Zion goeth forth the law of life to all children of men.

4. *thy sons.* "The coming of the Gentiles will satisfy Zion's desire for due appreciation of her spiritual pre-eminence; but the longing of her heart can only be satisfied by the restoration of her banished children" (Elmslie-Skinner).

carried in the arms. lit. "supported on the side;" *i.e.* on the hip, the arm of the mother supporting the child's back—the Eastern manner of carrying children.

הפטרת כי תבוא

ישעיה ס

2 א קוּמִי אוֹרִי כִּי־בָא אוֹרֵךְ וּכְבוֹד יְהוָה עָלַיִךְ זָרָח: כִּי
הִנֵּה הַחֹשֶׁךְ יְכַסֶּה־אֶרֶץ וַעֲרָפֶל לְאֻמִּים וְעָלַיִךְ יִזְרַח יְהוָה
3 וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה: וְהָלְכוּ גוֹיִם לְאוֹרֵךְ וּמְלָכִים לְנֹגַהּ
4 זָרְחֵךְ: שְׂאִי סָבִיב עֵינַיִךְ וּרְאִי כֻּלָּם נִקְבְּצוּ בָאוּ לָךְ
ה בָּנַיִךְ מֵרָחוֹק יָבֹאוּ וּבְנֹתַיִךְ עַל־צַד תֵּאָמַנָה: אָז תִּרְאִי

v. 4. המ' בפתח.

KI THAVO

ISAIAH LX

The Sidrah brings the close of the Second Discourse of the Lawgiver with the Divine promise to make Israel, "high above all nations." The Haftorah of the sixth Sabbath of Consolation gives the highest spiritual interpretation of that promise ("The LORD shall arise upon thee, and His glory shall be seen upon thee. And nations shall come to thy light"). It proclaims in ecstatic terms the glories which Jerusalem will enjoy in the era of Divine favour. The light of Deliverance, so long waited for, is about to shine. "Thick darkness enfolds the earth, the darkness which typifies alienation from God. But God has begun to reveal Himself anew—not as yet to the whole earth, but to its central people, Israel. As 'the children of Israel had light in their dwellings' when there was 'thick darkness in all the land of Egypt,' so now there are beaming over Israel the first rays of a newly risen sun" (Cheyne).

and be lightened, and thine heart shall tremble and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee. 6. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; they all shall come from Sheba: they shall bring gold and frankincense, and shall proclaim the praises of the LORD. 7. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. 8. Who are these that fly as a cloud, and as the doves to their windows? 9. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, for the

9. *isles.* The distant coast-lands; *i.e.* their inhabitants.

wait. In believing expectation of the blessings in which they would participate.

Tarshish. A Phœnician settlement outside Gibraltar. In the days of the Prophet, therefore, the Jewish Dispersion had already spread to the westernmost end of the Mediterranean and beyond.

their silver and their gold. Of the Israelites (Luzzatto, Malbim). They will "pull up all their stakes" in the Diaspora, and will return with all that they have to the land of their fathers. It is quite needless to make "*their* silver and *their* gold" refer to the nations. This only gives some non-Jewish commentators an opportunity to denounce the imaginary exploitation contemplated by the author of these chapters whom they call Trito-Isaiah, and his alleged appeal to covetousness and pride of race.

וְנָהַרְתְּ וּפָחַד וְרָחַב לְבָבֵךְ כִּי־יֶהָפֵךְ עָלַיִךְ הֲמוֹן יָם חֵיל
6 גּוֹיִם יָבֹאוּ לָךְ׃ שִׁפְעַת גְּמַלִּים תְּכַסֵּךְ בִּכְרֵי מִדְיָן וְעֵיפָה
כֻּלָּם מִשְּׁבָא יָבֹאוּ זָהָב וּלְבוֹנָה יִשָּׂאוּ וּתְהִלּוֹת יְהוָה
7 יְבַשֵּׂרוּ׃ כָּל־צֹאן קֵדָר יִקָּבְצוּ לָךְ אֵילֵי נְבָיוֹת יְשָׁרְתוּנֵךְ
8 יַעֲלוּ עַל־רָצוֹן מִזְבְּחִי וּבֵית תִּפְאַרְתִּי אֲפָאֵר׃ מִי־אֵלֶּה
9 כָּעָב תָּעוּפֶינָה וְכַיּוֹנִים אֶל־אֲרֻבֹּתֵיהֶם׃ כִּי־לִי אִיִּים יְקַוּוּ
וֳאֳנִיּוֹת תַּרְשִׁישׁ בָּרִאשֹׁנָה לְהָבִיא בָנַיִךְ מֵרָחוֹק כַּסְפָּם
וְזָהָבָם אִתָּם לְשֵׁם יְהוָה אֱלֹהָיִךְ וְלִקְדוֹשׁ יִשְׂרָאֵל כִּי

5–9. Zion is enriched with wealth which the nations bring as offerings wherewith to restore the Temple service and rebuild Jerusalem.

5. *lightened.* Radiant with joy.

tremble. Throb with happy excitement, "as a man trembles at an unexpected deliverance" (Ibn Ezra).

enlarged. *i.e.* have a sense of freedom and happiness; Ps. CXVIII, 5.

abundance of the sea. The rich cargoes from the distant lands.

6. *cover thee.* From the lands of the East and the South long trains of camels, together with caravans carrying gold and incense, are seen wending their way to Zion.

dromedaries. Young camels.

Midian, Ephah. Tribes of Northern Arabia.

Sheba. Ancient Sabaea; modern Yemen.

praises. *i.e.* the praiseworthy deeds.

7. *Kedar . . . Nebaioth.* Pastoral tribes in North Arabia.

minister. By providing animals for sacrifices.

glorify. Beautify.

house of my glory. Or, "My beautiful house."

8. *doves to their windows.* Having looked landward and watched the coming of the caravans, the Prophet now looks seaward and sees the white-sailed ships speeding across the Mediterranean to Palestinian harbours, as if they were a flight of doves returning to their nests. The emphasis is also on the swiftness of their flight, for "they fly more swiftly on their return to their nests with food for their young than when they departed" (Kimchi).

name of the LORD thy God, and for the Holy One of Israel, because he hath glorified thee. 10. And strangers shall build up thy walls, and the their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. 11. Thy gates also shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and their kings led with them. 12. For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. 13. The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box tree together; to beautify the place of my sanctuary, and I will make the place of my feet glorious. 14. And the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of the LORD, The Zion of the Holy One of Israel. 15. Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a

15–18. THE TRANSFORMATION OF ZION

15. ***whereas thou hast been.*** Instead of thy being.
eternal excellency. A thing of beauty and a joy to all the generations in the world's story.

י פְּאֵרֶךָ׃ וּבָנוּ בְנֵי־נֵכָר חֹמֹתָיִךְ וּמַלְכֵיהֶם יְשָׁרְתוּנָךְ כִּי
11 בְקִצְפִּי הִכִּיתִיךְ וּבְרְצוֹנִי רִחַמְתִּיךְ׃ וּפִתְחוּ שְׁעָרַיִךְ תָּמִיד
יוֹמָם וָלַיְלָה לֹא יִסָּגֵרוּ לְהָבִיא אֵלַיִךְ חֵיל גּוֹיִם וּמַלְכֵיהֶם
12 נְהוּגִים׃ כִּי־הַגּוֹי וְהַמַּמְלָכָה אֲשֶׁר לֹא־יַעַבְדוּךְ יֹאבֵדוּ
13 וְהַגּוֹיִם חָרֹב יֶחֱרָבוּ׃ כְּבוֹד הַלְּבָנוֹן אֵלַיִךְ יָבוֹא בְּרוֹשׁ
תִּדְהָר וּתְאַשּׁוּר יַחְדָּו לְפָאֵר מְקוֹם מִקְדָּשִׁי וּמְקוֹם רַגְלַי
14 אֲכַבֵּד׃ וְהָלְכוּ אֵלַיִךְ שְׁחוּחֵי בְנֵי מְעַנַּיִךְ וְהִשְׁתַּחֲוּוּ עַל־
כַּפּוֹת רַגְלַיִךְ כָּל־מְנַאֲצַיִךְ וְקָרְאוּ לָךְ עִיר יְהוָה צִיּוֹן קְדוֹשׁ
טו יִשְׂרָאֵל׃ תַּחַת הֱיוֹתֵךְ עֲזוּבָה וּשְׂנוּאָה וְאֵין עוֹבֵר וְשַׂמְתִּיךְ

10–14. The nations will gladly and humbly build Jerusalem.

10. *strangers.* The heathen nations who destroyed will also rebuild the city. This will be a signal proof of Divine favour.

thy walls. An essential to a city in antiquity.

11. *led with them.* "Accompanied by a large retinue" (Kimchi); or, "one after another" (Luzzatto). Realising that their prosperity depends on their relations with Israel (see next *v.*), the kings of the distant lands come in procession, one after the other, to Zion, accompanied by their retinue and followers.

12. *that nation.* Every nation shall fail unless it serves the Lord, the righteous God of Israel, through Whom alone is salvation. "It was to be a voluntary submission before the evidence of Jerusalem's spiritual superiority" (G. A. Smith).

13. *glory of Lebanon.* *i.e.* the trees for which Lebanon was famous will be brought to beautify the *place*, *i.e.* the surroundings of the Temple. Afforestation will be one of the first undertakings of the new Judea.

place of my feet. The Temple; Ezek. XLIII, 7.

joy of many generations. 16. Thou shalt also suck the milk of the nations, and shalt suck the spoil of kings: and thou shalt know that I the LORD am thy saviour, and thy redeemer, the Mighty One of Jacob. 17. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thy taskmasters righteousness. 18. Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. 19. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. 20. Thy sun shall no more go down, neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy

19. *the sun.* Thou shalt no longer have need for the sun to shine (Rashi), as the continual presence of God Himself shall cause Zion to dwell in eternal light. Of course we are here in the region of pure ecstasy and mystic symbolism.

20. *go down.* Set.

everlasting. Continuous. Not that the sun and moon shall cease to exist, but that the New Jerusalem shall not be dependent on these natural luminaries (Ehrlich, Davidson). The light of the Shechinah makes the light of the material sun and moon unnecessary.

16 לִנְאֻן עוֹלָם מְשׂוֹשׂ דּוֹר וָדוֹר׃ וְיָנַקְתְּ חֲלֵב גּוֹיִם וְשַׁד
מְלָכִים תִּינָקִי וְיָדַעַתְּ כִּי־אֲנִי יְהוָה מוֹשִׁיעֵךְ וְגֹאֲלֵךְ אֲבִיר
17 יַעֲקֹב׃ תַּחַת הַנְּחֹשֶׁת אָבִיא זָהָב וְתַחַת הַבַּרְזֶל אָבִיא
כֶּסֶף וְתַחַת הָעֵצִים נְחֹשֶׁת וְתַחַת הָאֲבָנִים בַּרְזֶל וְשַׂמְתִּי
18 פְקֻדָּתֵךְ שָׁלוֹם וְנֹגְשַׂיִךְ צְדָקָה׃ לֹא־יִשָּׁמַע עוֹד חָמָס
בְּאַרְצֵךְ שֹׁד וְשֶׁבֶר בִּגְבוּלָיִךְ וְקָרָאת יְשׁוּעָה חוֹמֹתַיִךְ
19 וּשְׁעָרַיִךְ תְּהִלָּה׃ לֹא־יִהְיֶה־לָּךְ עוֹד הַשֶּׁמֶשׁ לְאוֹר יוֹמָם
וּלְנֹגַהּ הַיָּרֵחַ לֹא־יָאִיר לָךְ וְהָיָה־לָּךְ יְהוָה לְאוֹר עוֹלָם
כ וֵאלֹהַיִךְ לְתִפְאַרְתֵּךְ׃ לֹא־יָבוֹא עוֹד שִׁמְשֵׁךְ וְיָרֵחֵךְ לֹא
יֵאָסֵף כִּי יְהוָה יִהְיֶה־לָּךְ לְאוֹר עוֹלָם וְשָׁלְמוּ יְמֵי אֶבְלֵךְ׃

16. *suck.* Cf. Deuteronomy xxxiii, 19.

the spoil of kings. Heb. שד מלכים (cf. "ye shall suck the glory of the nations," Isa. lxvi, 12). The meaning is, The kings, like their peoples, will contribute to the strength of the new Zion. This translation is a departure from the RV.

17. *for brass.* For the less valuable that has been lost, there will be the more valuable in the new Zion; I Kings x, 21f.

thy taskmasters. Better, *thy magistrates.* Translate: "I will make Peace thy government, and Righteousness thy magistrates," to take the place of the tyranny of the foreign governors and alien garrison (Cheyne).

18. *Salvation.* Because affording perfect security.

Praise. Or, "renown."

mourning shall be ended. 21. Thy people also shall be all righteous, they shall inherit the land for ever ; the branch of my planting, the work of my hands, that I may be glorified. 22. The little one shall become a thousand, and the small one a strong nation : I the LORD will hasten it in its time.

21 וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה
22 יָדַי לְהִתְפָּאֵר׃ הַקָּטֹן יִהְיֶה לָאֶלֶף וְהַצָּעִיר לְגוֹי עָצוּם אֲנִי
יְהוָה בְּעִתָּהּ אֲחִישֶׁנָּה׃

ס .v 21. מטעי קרי

21. *all righteous.* They have been purified by God and lead godly lives. The Rabbis built on this verse their teaching, "All Israel have a share in the world to come," all are heirs of immortality.

for ever. There will never again be need for the stern discipline of exile (Kimchi).

22. *the little one shall become a thousand, and the small one.* Or, "the least shall become a clan, and the smallest." Though the returning exiles are but a fraction of the former population of Judah, the new Zion would increase wonderfully in strength and number.

in its time. When the hour of salvation arrives.

VIII. NITZAVIM

Isaiah LXI, 10-LXIII, 9

61 10. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels. 11. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

11. *as the earth . . . bud.* "The Prophet compares the salvation of Israel from Exile to the sprouting of the seed from the earth. The seed decays in the earth, and yet it quickens with life; it then renews itself to something better and fresher than it formerly was, and in ever so much greater quantities than before. In the same way, Israel was many years in Exile, disintegrating and despairing; and yet when the hour of Redemption struck he sprouted, renewed his youth, and increased in number, dignity, and greatness beyond his earlier state. And all the nations shall witness and acknowledge this wonderful event" (Kimchi).

righteousness and praise. Even so shall "victory and glory" (AJ) sprout unto Israel.

הפטרת נצבים

ישעיה סא

סא י שׂוֹשׂ אָשִׂישׂ בַּיהוָה תָּגֵל נַפְשִׁי
בֵּאלֹהַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן
11 יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ: כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ
וּכְגַנָּה זְרוּעֶיהָ תַצְמִיחַ כֵּן | אֲדֹנָי יֱהוִה יַצְמִיחַ צְדָקָה וּתְהִלָּה
נֶגֶד כָּל־הַגּוֹיִם:

NITZAVIM

ISAIAH LXI, 10–LXIII, 9

This is the last of the Haftorahs of Consolation. It is invariably read on the Sabbath before Rosh Hashanah. The opening words of the Haftora, reflect the spiritual exaltation which at that season possesses the soul of the loyal and God-fearing Israelite.

10–11. Zion's Hymn of Gladness.

10. *I will greatly rejoice.* The speaker is Jerusalem (Targum).

salvation. Deliverance.

righteousness. Victory.

decketh himself with a garland. lit. " putteth on a priestly diadem " ; Song of Solomon III, 11. This ancient Jewish custom ceased after the Roman wars, when, as a sign of passionate grief over the ruin of the nation, even brides were not permitted to wear such crowns.

62 1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. 2. And the nations shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. 3. Thou shalt also be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of thy God. 4. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called My-delight-is-in-her, and thy land Married: for the LORD delighteth in thee, and thy land shall be married. 5. For as a young man marrieth a virgin, so shall thy sons marry thee: and with the joy of the bridegroom over the bride, so shall thy God rejoice over thee.

6. I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are the LORD'S remembrancers,

invisible bodyguard of the city. Some understand by *watchmen*, Prophets, or, "mourners of Zion," who constantly pray for the rehabilitation and welfare of Jerusalem.

day nor night. Unlike other watchmen who wake at night and sleep by day.

ye . . . remembrancers. The Prophet now adjures these celestial watchmen continually to remind God of Zion, until He restore it. A remembrancer is the keeper of the King's conscience. A king of Persia had a slave who was daily to call to him, "Remember the Athenians!" Cf. Ezek. XXIX, 16.

סב א לְמַעַן צִיּוֹן לֹא אֶחֱשֶׁה וּלְמַעַן יְרוּשָׁלַם לֹא אֶשְׁקוֹט עַד־
2 יֵצֵא כַּנֹּגַהּ צִדְקָהּ וִישׁוּעָתָהּ כְּלַפִּיד יִבְעָר׃ וְרָאוּ גוֹיִם
צִדְקֶךָ וְכָל־מְלָכִים כְּבוֹדֶךָ וְקָרָא לְךָ שֵׁם חָדָשׁ אֲשֶׁר פִּי
3 יְהוָה יִקְּבֶנּוּ׃ וְהָיִית עֲטֶרֶת תִּפְאֶרֶת בְּיַד־יְהוָה וּצְנִיף
4 מְלוּכָה בְּכַף־אֱלֹהָיִךְ׃ לֹא־יֵאָמֵר לָךְ עוֹד עֲזוּבָה וּלְאַרְצֵךְ
לֹא־יֵאָמֵר עוֹד שְׁמָמָה כִּי לָךְ יִקָּרֵא חֶפְצִי־בָהּ וּלְאַרְצֵךְ
ה בְּעוּלָה כִּי־חָפֵץ יְהוָה בָּךְ וְאַרְצֵךְ תְּבֻעָל׃ כִּי־יִבְעַל בָּחוּר
בְּתוּלָה יִבְעָלוּךְ בָּנַיִךְ וּמְשׂוֹשׂ חָתָן עַל־כַּלָּה יָשִׂישׂ עָלַיִךְ
6 אֱלֹהָיִךְ׃ עַל־חוֹמֹתַיִךְ יְרוּשָׁלַם הִפְקַדְתִּי שֹׁמְרִים כָּל־הַיּוֹם
וְכָל־הַלַּיְלָה תָּמִיד לֹא יֶחֱשׁוּ הַמַּזְכִּירִים אֶת־יְהוָה אַל־דֳּמִי

סב 3. v. וצנוף קרי

Chapter LXII

A soliloquy of the Prophet regarding his purpose to labour unremittingly on behalf of Zion.

1. *I will not.* Cease to proclaim my message concerning Zion.

her righteousness. Her vindication.

lamp. Better, *torch.*

2. *a new name.* Of dignity and honour. The name is given in *v.* 4 (Kimchi, Luzzatto).

3. *in the hand.* So held out of affection (Luzzatto); or, for the admiration of the world (Cheyne).

4. *delight in her.* Heb. *Hephzi-bah*; II Kings xxi, 1.

married. Heb. *Beulah*; a land forsaken of its owners is said to be "widowed."

5. *thy sons.* The land is the bride, and the people is regarded as her "lord," which is the lit. meaning of the Heb. *baal*, "husband."

6–9. A delay in the expected Deliverance.

6. *I have set watchmen.* God is the speaker. He hath set angelic beings (Targum, Rashi, Ewald, Cheyne) as an

take ye no rest, 7. and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. 8. The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and strangers shall not drink thy wine, for the which thou hast laboured: 9. but they that have garnered it shall eat it, and praise the LORD; and they that have gathered it shall drink it in the courts of my sanctuary.

10. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up an ensign over the peoples. 11. Behold, the LORD hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompence before him. 12. And they shall call them The holy people, The redeemed of the LORD: and thou shalt be called Sought out, A city not forsaken.

designs for Israel. But so sure are God's purposes of fulfilment that even if mortal instruments fail, God Himself will intervene for His people. The Prophet selects Edom, the ancient kinsman but bitter enemy of Israel who maliciously assisted in the destruction of Jerusalem (see Obadiah, *Genesis*, p. 492), as the type of enemies who knew neither righteousness nor pity in their dealings with Israel. In a short drama of wonderful forcefulness of phrase and pictorial power, a startled watchman perceives the majestic figure of a Divine Being approaching Zion. He asks the meaning of the blood-stained garments; and is told that it is God Himself returning from single combat, executing

7 לָכֶם: וְאַל־תִּתְּנוּ דֳמִי לוֹ עַד־יְכוֹנֵן וְעַד־יְשִׂים אֶת־יְרוּשָׁלַם
8 תְּהִלָּה בָּאָרֶץ: נִשְׁבַּע יְהוָה בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ אִם־אֶתֵּן
אֶת־דְּגָנֵךְ עוֹד מַאֲכָל לְאֹיְבָיִךְ וְאִם־יִשְׁתּוּ בְנֵי־נֵכָר תִּירוֹשֵׁךְ
9 אֲשֶׁר יָגַעַתְּ בּוֹ: כִּי מְאַסְפָיו יֹאכְלֻהוּ וְהִלְלוּ אֶת־יְהוָה
י וּמְקַבְּצָיו יְשִׁתֻּהוּ בְּחַצְרוֹת קָדְשִׁי: עִבְרוּ עִבְרוּ בַּשְּׁעָרִים
פַּנּוּ דֶּרֶךְ הָעָם סַלּוּ סַלּוּ הַמְסִלָּה סַקְלוּ מֵאֶבֶן הָרִימוּ נֵס
11 עַל־הָעַמִּים: הִנֵּה יְהוָה הִשְׁמִיעַ אֶל־קְצֵה הָאָרֶץ אִמְרוּ
לְבַת־צִיּוֹן הִנֵּה יִשְׁעֵךְ בָּא הִנֵּה שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לְפָנָיו:
12 וְקָרְאוּ לָהֶם עַם־הַקֹּדֶשׁ גְּאוּלֵי יְהוָה וְלָךְ יִקָּרֵא דְרוּשָׁה
עִיר לֹא נֶעֱזָבָה:

8. *by his right hand.* "By His might."

meat for thine enemies. The foe will no more rob them of their harvests.

9. *praise.* See Lev. XIX, 24.

drink . . . sanctuary. "Since the whole scene is laid in the ideal future, this phrase does not necessarily imply the existence of the Temple" (Elmslie-Skinner).

10–12. Prepare for the Return!

10. *go through.* Pass through the cities and proclaim, Prepare ye, etc. (Ibn Ezra).

prepare ye. Clear ye.

cast up. A road for the return of the exiles.

lift up an ensign. That the nations shall come to thy light, and kings to the brightness of thy rising.

12. *the holy people.* The priesthood of humanity; cf. Exod. XIX, 6.

Sought out. *i.e.* much sought after.

Chapter LXIII. The Warrior from Edom

1–6. The year of God's redeemed has come, the time for the restoration of Israel, that the world might be saved through Israel. The kings of the earth and the revolutions of states might fall, or delay in the bringing about of God's

63 1. Who is this that cometh from Edom, with crimsoned garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. 2. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? 3. I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my fury; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. 4. For the day of vengeance was in mine heart, and my year of

3. *of the peoples.* They are united in a common fear and hatred of Judah, and are cursed because they came not to the help of the Lord; cf. Judges v, 23.

4. *day . . . year.* The day of vengeance is the necessary preliminary to the year of redemption. God's mercy belongs to a year, His vengeance to a day (Luzzatto).

5. *wondered.* "Beheld in astonishment" (AJ).

6. *drunk.* A figure for stupefying disaster.

סג א מִי־זֶה | בָּא מֵאֱדוֹם חֲמֻץ בְּגָדִים מִבָּצְרָה זֶה הָדָר
בִּלְבוּשׁוֹ צֹעֶה בְּרֹב כֹּחוֹ אֲנִי מְדַבֵּר בְּצְדָקָה רַב לְהוֹשִׁיעַ:
2 מַדּוּעַ אָדֹם לִלְבוּשֶׁךָ וּבְגָדֶיךָ כְּדֹרֵךְ בְּגַת: 3 פּוּרָה | דָרַכְתִּי
לְבַדִּי וּמֵעַמִּים אֵין־אִישׁ אִתִּי וְאֶדְרְכֵם בְּאַפִּי וְאָרְמְסֵם
4 בַּחֲמָתִי וַיִּזַּ נִצְחָם עַל־בְּגָדַי וְכָל־מַלְבּוּשַׁי אֶגְאָלְתִּי: כִּי
ה יוֹם נָקָם בְּלִבִּי וּשְׁנַת גְּאוּלַי בָּאָה: וָאַבִּיט וְאֵין עֹזֵר
וְאֶשְׁתּוֹמֵם וְאֵין סוֹמֵךְ וַתּוֹשַׁע לִי זְרֹעִי וַחֲמָתִי הִיא

v. 2. פתח בסיפ

vengeance upon Edom. " The image presented is one of the most impressive and awe-inspiring in Scripture, and it is difficult to say which is most to be admired, the dramatic vividness of the vision, or the reticence which conceals the actual work of slaughter, and concentrates the attention on the Divine Hero as He emerges victoriously from the conflict " (Skinner). Rashi draws special attention to the marked anthropomorphism of this passage, representing God under the image of a fierce, human warrior.

1. *Bozrah.* A city in Edom.

speak in righteousness. The Divine figure does not give His name, only announces one of His unique qualities—great in act as in word, fulfilling His promise that He would come to the aid of His People.

2. *wherefore.* The watchman now asks the reason for the crimsoned garments.

art thou red in. Better, *is there red on.*

winefat. Winepress—a standing figure of vengeance and carnage in battle.

redemption is come. 5. And I looked, and there was none to help ; and I wondered that there was none to uphold : therefore mine own arm brought salvation unto me ; and my fury, it upheld me. 6. And I trod down the peoples in mine anger, and made them drunk in my fury, and I brought down their strength to the earth.

7. I will make mention of the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us ; and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. 8. For he said, Surely, they are my people, children that will not deal falsely : so he was their saviour. 9. In all their affliction he was afflicted, and the angel of his presence saved them : in his love and in his pity he redeemed them ; and he bare them, and carried them all the days of old.

6 סְמָכָתְנִי: וְאָבוֹם עַמִּים בְּאַפִּי וַאֲשַׁכְּרֵם בַּחֲמָתִי וְאוֹרִיד
7 לָאָרֶץ נִצְחָם: חַסְדֵי יְהוָה ׀ אַזְכִּיר תְּהִלּוֹת יְהוָה
כְּעַל כֹּל אֲשֶׁר־גְּמָלָנוּ יְהוָה וְרַב־טוּב לְבֵית יִשְׂרָאֵל אֲשֶׁר־
8 גְּמָלָם כְּרַחֲמָיו וּכְרֹב חֲסָדָיו: וַיֹּאמֶר אַךְ־עַמִּי הֵמָּה
9 בָּנִים לֹא יְשַׁקֵּרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ: בְּכָל־צָרָתָם ׀ לֹא
צָר וּמַלְאַךְ פָּנָיו הוֹשִׁיעָם בְּאַהֲבָתוֹ וּבְחֶמְלָתוֹ הוּא גְאָלָם
וַיְנַטְּלֵם וַיְנַשְּׂאֵם כָּל־יְמֵי עוֹלָם:

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9. v. לא קי׳

7–9. Israel's Prayer. Grateful remembrance of God's tender sympathy in the past, and importunate prayer for its renewal.

7. *make mention.* Commemorate.

praises. Praiseworthy acts; deeds of renown.

8. *my people.* Cf. Hosea xi, 1.

so he was their saviour. Better, *so he became their saviour.*

9. *in all their afflictions, he was afflicted.* This is the ancient Jewish interpretation, following the Traditional Reading (Keri) and not the Text (Kethib); it is defended by Ibn Ezra and Luzzatto, and is now adopted by most moderns. For the meaning, cf. Judges x, 16 ("The LORD's soul was grieved because of the misery of Israel"); and Psalm xci, 15 ("I will be with him in trouble," עמו אנכי בצרה). God Himself suffers—the whole cause of the Divine is in temporary eclipse whenever Tyranny becomes mighty on earth, and vents its barbarism in afflicting Israel.

angel of his presence. Cf. Exod. xxxiii, 2; a Divine Manifestation that can be perceived. The מלאך הפנים ("Angel of the Presence") plays an important part in later Jewish mysticism.

carried them. As on eagle's wings; Exod. xix, 4.

IX. SABBATH SHUVAH

Hosea XIV, 2-10

14 2. O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. 3. Take with you words, and return unto the Lord: say unto him, Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips. 4. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. 5. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. 6. I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as

A Call to Repentance

2. *return unto the Lord.* God's love and mercy are unending. Even after the pronouncement of doom, there is hope and forgiveness for repentant Israel.

3. *take with you words.* God does not require gifts or sacrifices, but sincere confession and penitent words expressing the resolve to amend (Midrash).

4. *Asshur shall not save us.* Israel will no longer put their trust in alliances with foreign, idol-worshipping nations —Assyria or Egypt.

will not ride upon horses. A reference to the help looked for from Egypt; See I Kings x, 28; Isaiah xxx and xxxi.

5–7. God's gracious and loving reply to those words of repentance and faith. The blessings that will follow Israel's spiritual regeneration.

6. *blossom as the lily.* Israel shall be as the lily, a symbol of beauty and fruitfulness; but his roots shall be deep and unmovable as Lebanon.

הפטרת שבת שובה

הושע יד

יד 2 שׁוּבָה יִשְׂרָאֵל עַד יְהוָה
3 אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃ קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־
יְהוָה אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים
4 שְׂפָתֵינוּ׃ אַשּׁוּר ׀ לֹא יוֹשִׁיעֵנוּ עַל־סוּס לֹא נִרְכָּב וְלֹא־
נֹאמַר עוֹד אֱלֹהֵינוּ לְמַעֲשֵׂה יָדֵינוּ אֲשֶׁר־בְּךָ יְרֻחַם יָתוֹם׃
ה 6 אֶרְפָּא מְשׁוּבָתָם אֹהֲבֵם נְדָבָה כִּי שָׁב אַפִּי מִמֶּנּוּ׃ אֶהְיֶה
7 כַּטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃ יֵלְכוּ

4. קמץ בדיק

SABBATH SHUVAH

HOSEA XIV, 2–10

Hosea is the Prophet of the Decline and Fall of Northern Israel. He is a deeply affectionate nature, whose message is the unwearying love of God to Israel. "Let Israel come back to God, and call upon Him in its anguish. Let Israel seek the Lord, it is still time"—such is the burden of his prophecy. The passion of his soul reaches its fullest expression in the concluding chapter of his Book. This is appropriately enough the Haftorah for the Sabbath of Repentance, שבת שובה, lit. "The Sabbath of *O Israel, return unto the* LORD." The very term, *Teshuvah, i.e.* "a turning away from sin and a turning towards God," is taken from the word שובה in its opening verse. The doctrine of Repentance which is founded on it, is of fundamental importance in Judaism; see *Genesis*, p. 59.

Lebanon. 7. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. 8. They that dwell under his shadow shall return; they shall revive as the corn, and blossom as the vine: the scent thereof shall be as the wine of Lebanon. 9. Ephraim shall say, What have I to do any more with idols? I have answered, and will regard him: I am like a a green fir tree; from me is thy fruit found. 10. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them; but transgressors shall fall therein.

On Sabbath Vayyelech add the following:

MICAH VII, 18-20

7 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy

18. *like unto thee.* "The Prophet does not mean that other gods have a real existence, but speaks from the point of view of the other nations who believe that they do really exist" (Cheyne); Exod. xv, 11.

that pardoneth iniquity. This and other phrases are a reminiscence of the supreme revelation of the Divine Attributes accorded to Moses on Sinai—"merciful and gracious, slow to anger and abounding in lovingkindness and truth; keeping mercy unto thousands, forgiving iniquity, transgression and sin." These Thirteen Divine Attributes have always had a wonderful fascination for the Jew, and

8 וְנִקְוֹתָיו וְיִהְיוּ כַּיַּיִת הוֹדוֹ וְרֵיחַ לוֹ כַּלְּבָנוֹן: יָשֻׁבוּ יֹשְׁבֵי
9 בְצִלּוֹ יְחַיּוּ דָגָן וְיִפְרְחוּ כַגָּפֶן זִכְרוֹ כְּיֵין לְבָנוֹן: אֶפְרַיִם
מַה־לִּי עוֹד לָעֲצַבִּים אֲנִי עָנִיתִי וַאֲשׁוּרֶנּוּ אֲנִי כִּבְרוֹשׁ רַעֲנָן
י מִמֶּנִּי פִרְיְךָ נִמְצָא: מִי חָכָם וְיָבֶן אֵלֶּה נָבוֹן וְיֵדָעֵם כִּי־
יְשָׁרִים דַּרְכֵי יְהוָה וְצַדִּקִים יֵלְכוּ בָם וּפֹשְׁעִים יִכָּשְׁלוּ בָם:

בשבת וילך מוסיפין

מיכה ז

ז 18 מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ
19 לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא: יָשׁוּב יְרַחֲמֵנוּ

כצל .ibid v. 10 עד סוף

7. *his smell as Lebanon.* On the lower slopes of Lebanon are aromatic shrubs, lavender and myrtle; Song of Songs, IV, 8.

8. *shall return; they shall revive as the corn.* Better, *they shall again make corn to grow* (AJ).

9. *from me is thy fruit found.* "From Me all thy good cometh."

10. *who is wise, and he shall understand.* Or, "Whoso is wise, let him understand" (AJ).

fall therein. They stumble as if the ways were actually crooked, because their wrong thoughts and desires pervert the meaning of the Divine commands. Thus they do wrong and stumble, even when they would claim to be walking in the ways of the Lord.

Micah VII, 18–20

For the life of Micah, see *Numbers*, p. 427. He was a contemporary of Isaiah, and like him dreamt of the time when the nations would learn war no more. Micah was the Prophet of the poor, and fearlessly denounced luxury, irreligion and degeneracy. In these concluding verses of his Book, he revels in the thought of the Divine Forgiveness. These verses are also read, after the Book of Jonah, at Minchah on the Day of Atonement.

19. He will turn again and have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. 20. Thou wilt shew thy faithfulness to Jacob, and thy mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

On Sabbath Haazinu add the following:

JOEL II, 15-27

2 15. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: 16. gather the people,

are alive (Cheyne). The Rabbis declared, "Jacob our father is not dead; even as his children are alive, so is he alive." *Jacob* and *Abraham* are therefore equivalent to, "the seed of Jacob and Abraham".

The above three verses, with a slight interpolation between verses 19 and 20, are recited during the Tashlich ceremony (Authorised Prayer Book, p. 254), on the afternoon of the First Day of New Year; or, on the Second Day, if the First fall on Sabbath.

JOEL II, 15–27

Joel, a Prophet of Repentance, of unknown date, depicts Divine Judgment under the form of a terrible locust plague, which threatens the land with destruction. The people fast and pray unto God, "and the LORD hath pity on his people"—an appropriate selection for the Sabbath before the Day of Atonement. Joel foresees the day when the Lord will pour out His spirit upon all flesh, "when your old men shall dream dreams, your young men shall see visions"—when youth shall have the knowledge of age, and age the enthusiasm of youth. Is not such religious illumination of all classes of society, such rejuvenation of the soul and renewal of the spirit, the main purpose of the Days of Repentance, culminating in the Day of Atonement?

15–17. All are to take part in public humiliation and fast.

15. *trumpet.* The ram's horn, the *shofar*, summoning the people to a religious gathering.

יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאתָם׃
כ תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ
מִימֵי קֶדֶם׃

בשבת האזינו מוסיפין

יואל ב

ב טו תִּקְעוּ שׁוֹפָר בְּצִיּוֹן
16 קַדְּשׁוּ־צוֹם קִרְאוּ עֲצָרָה׃ אִסְפוּ־עָם קַדְּשׁוּ קָהָל קִבְצוּ

are the recurrent refrain of the prayers on the Day of Atonement ; see on Exod. xxxiv, 6f.

remnant of his heritage. The Prophets hold fast to the belief in a purified minority in Israel, a righteous nucleus that is indestructible. And historic Israel that has suffered all things, endured all things, and survived all things for its Faith, may well speak of itself as that Remnant, and daily pray : " O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who say, Hear O Israel. O Guardian of an only nation, guard the remnant of an only nation, and suffer not an only nation to perish, who proclaim the unity of thy name, saying, The Lord our God, the Lord is One. O Guardian of a holy nation, guard the remnant of a holy nation, and suffer not a holy nation to perish, who thrice repeat the three-fold sanctification unto the Holy One " (Authorised Prayer Book, p. 64).

delighteth in mercy. In the Neilah Amidah, we pray : " Thou delightest not in the destruction of the world, but thou art a God ready to forgive : Thou delightest in the repentance of the wicked. and hast no pleasure in their death " (Authorised Prayer Book, p. 268).

19. *he will turn again and have.* Better, *he will again have* (AJ).

subdue. Or, " suppress " (Kimchi). Sins in Scripture are personified as enemies ; or as wild animals which man has it in his power to master ; Gen. iv, 7.

into the depths of the sea. So as never again to come to mind ; Exod. xv, 5, 10.

20. *faithfulness.* lit. " truth."

Jacob . . . Abraham. In God's sight Jacob and Abraham

sanctify the congregation, assemble the old men, gather the children, and those that suck the breasts: let the bridegroom go forth of his and chamber the bride out of her closet. 17. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the nations should use a byword against them: wherefore should they say among the peoples, Where is their God?

18. Then was the LORD jealous for his land, and had pity on his people. 19. And the LORD answered and said unto his people, Behold I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the nations: 20. but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his forepart into the eastern sea, and his hinder part into the western sea; and his stink shall come up, and his ill savour shall come up, because he hath done great

up in heaps, putrefying the atmosphere; see *Exodus*, p. 110.

his forepart. The van of the swarm was near the Eastern (*i.e.* the Dead) Sea, and its rear extended to the Western (*i.e.* Mediterranean) Sea.

hath done great things. In destruction (Rashi, Kimchi). The locust army was the instrument of God, in that it had turned the people to repentance (Horton). The Prophets *ethicise* nature, and poetically invest lower animals, and even inanimate objects, with rational powers; cf. on Isa. 1, 3.

זְקֵנִים אִסְפוּ עוֹלְלִים וְיוֹנְקֵי שָׁדָיִם יֵצֵא חָתָן מֵחֻדָּרוֹ וְכַלָּה
17 מֵחֻפָּתָהּ: בֵּין הָאוּלָם וְלַמִּזְבֵּחַ יִבְכּוּ הַכֹּהֲנִים מְשָׁרְתֵי
יְהוָה וְיֹאמְרוּ חוּסָה יְהוָה עַל־עַמֶּךָ וְאַל־תִּתֵּן נַחֲלָתְךָ
לְחֶרְפָּה לִמְשָׁל־בָּם גּוֹיִם לָמָּה יֹאמְרוּ בָעַמִּים אַיֵּה
18 אֱלֹהֵיהֶם: וַיְקַנֵּא יְהוָה לְאַרְצוֹ וַיַּחְמֹל עַל־עַמּוֹ: וַיַּעַן יְהוָה
19 וַיֹּאמֶר לְעַמּוֹ הִנְנִי שֹׁלֵחַ לָכֶם אֶת־הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר
כ וּשְׂבַעְתֶּם אֹתוֹ וְלֹא־אֶתֵּן אֶתְכֶם עוֹד חֶרְפָּה בַגּוֹיִם: וְאֶת־
הַצְּפוֹנִי אַרְחִיק מֵעֲלֵיכֶם וְהִדַּחְתִּיו אֶל־אֶרֶץ צִיָּה וּשְׁמָמָה
אֶת־פָּנָיו אֶל־הַיָּם הַקַּדְמֹנִי וְסֹפוֹ אֶל־הַיָּם הָאַחֲרוֹן וְעָלָה
21 בָאְשׁוֹ וְתַעַל צַחֲנָתוֹ כִּי הִגְדִּיל לַעֲשׂוֹת: אַל־תִּירְאִי אֲדָמָה

16. *sanctify the congregation.* *i.e.* hold a sacred religious meeting.

closet. Better, *pavilion ;* nuptial tent.

17. *between the porch and the altar.* The inner part of the Court of the priests.

use a byword against. Better, *make them a byword,* for wretchedness.

where is their God? Such would be the taunt of the heathen.

18–20. God's answer to the Prayer of Penitence.

18. *was the* LORD *jealous.* Because the heathen argued that He was unable to relieve His people.

19. *satisfied.* Will have it in abundance.

20. *the northern army.* Of locusts. The "army" that had devastated the land came from the Syrian desert in the north of Palestine. A swarm of locusts is appalling in its power of collective devastation. In quantity it is a thing incredible: it literally darkens the sky. Locusts are the incarnation of hunger, and a swarm clears the land of all vegetation as with a razor. The locusts are then driven by the wind into the desert or the Sea ; and their dead bodies are often cast

things. 21. Fear not, O land, be glad and rejoice ; for the LORD hath done great things. 22. Be not afraid, ye beasts of the field ; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. 23. Be glad then, ye children of Zion, and rejoice in the LORD your God, for he giveth you the former rain in just measure, and he causeth to come down for you the rain the former rain and the latter rain, in the first month. 24. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. 25. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you. 26. And ye shall eat in plenty and be satisfied, and shall praise the name of the LORD your God, that hath dealt wondrously with you : and my people shall never be ashamed. 27. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and there is none else : and my people shall never be ashamed.

25. *cankerworm.* Three kinds of locusts had come in successive years.

26. *ashamed.* Disappointed.

27. *in the midst of Israel.* His Helper and Saviour.
none else. An assertion of absolute monotheism.

22 גִּילִי וּשְׂמָחִי כִּי־הִגְדִּיל יְהוָה לַעֲשׂוֹת: אַל־תִּירְאוּ בַהֲמוֹת
שָׂדָי כִּי דָשְׁאוּ נְאוֹת מִדְבָּר כִּי־עֵץ נָשָׂא פִרְיוֹ תְּאֵנָה וָגֶפֶן
23 נָתְנוּ חֵילָם: וּבְנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ בַּיהוָה אֱלֹהֵיכֶם כִּי־
נָתַן לָכֶם אֶת־הַמּוֹרֶה לִצְדָקָה וַיּוֹרֶד לָכֶם גֶּשֶׁם מוֹרֶה
24 וּמַלְקוֹשׁ בָּרִאשׁוֹן: וּמָלְאוּ הַגְּרָנוֹת בָּר וְהֵשִׁיקוּ הַיְקָבִים
כה תִּירוֹשׁ וְיִצְהָר: וְשִׁלַּמְתִּי לָכֶם אֶת־הַשָּׁנִים אֲשֶׁר אָכַל
הָאַרְבֶּה הַיֶּלֶק וְהֶחָסִיל וְהַגָּזָם חֵילִי הַגָּדוֹל אֲשֶׁר שִׁלַּחְתִּי
26 בָּכֶם: וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבְשׁוּ עַמִּי
27 לְעוֹלָם: וִידַעְתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי וַאֲנִי יְהוָה
אֱלֹהֵיכֶם וְאֵין עוֹד וְלֹא־יֵבְשׁוּ עַמִּי לְעוֹלָם:

21–27. Joy in Deliverance

21. *the* Lord *hath done great things.* In good, for Israel, "to compensate for the evil wrought by the plague" (Ibn Ezra).

22. *ye beasts of the field.* They too are bidden to rejoice. In Chap. I, 18 and 20, the Prophet laments, "How do the beasts groan (lit. 'sob')! yea, the beasts of the field pant unto Thee"; see *Deuteronomy*, p. 303.

23. *the former in just measure.* The Heb. המורה לצדקה, may also mean "the instructor in Righteousness," in which sense it has been taken by some Jewish and non-Jewish expositors; cf. Deut. XVIII, 15; Mal. III, 1, 23. (IV, 5 in English Bibles).

24. *floors.* Threshing-floors.

X. HAAZINU

II Samuel XXII

This Haftorah is read on the Sabbath between the Day of Atonement and Tabernacles.

22 1. And David spake unto the LORD the words of this song in the day that the LORD delivered him out of the hand of all his enemies, and out of the hand of Saul: 2. and he said,

The LORD is my rock, and my fortress, and my deliverer, even mine;

3. The God of my rock, in him will I trust;
My shield, and the horn of my salvation, my high tower, and my refuge;
My saviour, thou savest me from violence.

4. I will call upon the LORD who is worthy to be praised:
So shall I be saved from mine enemies.

2–4. Invocation

2. *my rock.* David's early warfare had been mostly waged from mountain strongholds and hiding places, and he draws his figures of speech from those early experiences.

3. *the God of my rock.* Better, *the God who is my rock* (AJ). *the horn of my salvation.* My horn of salvation; *i.e.* the Power that saves and delivers me. "The horn is symbol of victorious strength, and is borrowed from animals who push with their horns" (Rashi).

4. *I will call . . . enemies.* Better, *Praised, I cry, is the* LORD, *and I am saved from mine enemies* (AJ). This verse is the theme of the Psalm.

הפטרת האזינו

שמואל ב כב

This Haftorah is read on the Sabbath between the Day of Atonement and Tabernacles.

כב א וַיְדַבֵּר דָּוִד לַיהוָה אֶת־דִּבְרֵי הַשִּׁירָה הַזֹּאת בְּיוֹם הִצִּיל
יְהוָה אֹתוֹ מִכַּף כָּל־אֹיְבָיו וּמִכַּף שָׁאוּל׃
2 3 וַיֹּאמַר יְהוָה סַלְעִי וּמְצָדָתִי וּמְפַלְטִי־לִי׃ אֱלֹהֵי
צוּרִי אֶחֱסֶה־בּוֹ מָגִנִּי וְקֶרֶן יִשְׁעִי מִשְׂגַּבִּי
4 וּמְנוֹסִי מֹשִׁעִי מֵחָמָס תּוֹשִׁיעֵנִי׃ מְהֻלָּל
ה אֶקְרָא יְהוָה וּמֵאֹיְבַי אִוָּשֵׁעַ׃ כִּי אֲפָפֻנִי מִשְׁבְּרֵי

HAAZINU

II Samuel XXII

This magnificent Song of Thanksgiving, which is almost identical with Psalm XVIII, forms an appropriate parallel to the Farewell Song of Moses read on this Sabbath. David traces Divine Providence in his own marvellous escapes from persecution and peril, and renders thanks to God Almighty for his deliverance and victories. Such also was the last lesson that Moses endeavoured to impress upon Israel in his Song—trust in Providence, loyalty to the God, and gratitude for His infinite mercies. On the character of David, see *Leviticus* p. 364.

Chapter XXII

1. Title

1. *in the day that.* At the time when.
and out of the hand. And especially out of the hand of Saul, the most implacable of his enemies.

5. For the waves of death compassed me,
The floods of ungodliness made me afraid.
6. The cords of Sheol were round about me :
The snares of death came upon me.
7. In my distress I called upon the LORD,
Yea, I called unto my God :
And he heard my voice out of his temple,
And my cry came into his ears.
8. Then the earth shook and trembled,
The foundations of heaven moved
And were shaken, because he was wroth.
9. There went up a smoke in his wrath,
And fire out of his mouth devoured :
Coals were kindled by it.
10. He bowed the heavens also, and came down ;
And thick darkness was under his feet.
11. And he rode upon a cherub, and did fly :
Yea, he was seen upon the wings of the wind.

9. "The startling boldness of the language will be intelligible if the distinctive character of Hebrew symbolism is borne in mind. It is no 'gross anthropomorphism,' for the Psalmist did not intend that the mind's eye should shape his figures into a concrete form. His aim is vividly to express the manifestation of the wrath of God, and he does so in figures which are intended to remain as purely mental conceptions, not to be realised as though God appeared in any visible shape" (Kirkpatrick).

11. *upon a cherub.* A winged angelic being ; here the personification of the storm-cloud.

he was seen. Heb. וירא. In Ps. XVIII, it is וידא, "yea, he flew swiftly."

6 מָוֶת נַחֲלֵי בְלִיַּעַל יבעתני׳ חֶבְלֵי
שְׁאוֹל סַבֻּנִי קִדְּמֻנִי מֹקְשֵׁי־
7 מָוֶת: בַּצַּר־לִי אֶקְרָא יְהוָה וְאֶל־
אֱלֹהַי אֶקְרָא וישמע מֵהֵיכָלוֹ
8 קוֹלִי וְשַׁוְעָתִי בְּאָזְנָיו: וַתִּגְעַשׁ
וַתִּרְעַשׁ הָאָרֶץ מוֹסְדוֹת הַשָּׁמַיִם
9 יִרְגָּזוּ וַיִּתְגָּעֲשׁוּ כִּי־חָרָה לוֹ: עָלָה
עָשָׁן בְּאַפּוֹ וְאֵשׁ מִפִּיו
י תֹּאכֵל גֶּחָלִים בָּעֲרוּ מִמֶּנּוּ: נָטָה
שָׁמַיִם וַיֵּרַד וַעֲרָפֶל תַּחַת
11 רַגְלָיו: וַיִּרְכַּב עַל־כְּרוּב וַיָּעָף וַיֵּרָא

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8. v. ויתגעש קרי

5–7. Prayer in Peril

5. *waves of death.* Dire adversity threatened to engulf him.

ungodliness. Heb. *Belial*; here in the meaning of destruction, mortal peril.

6. *Sheol.* The nether-world, the grave. Sheol and Death are like hunters lying in wait for their prey with nets and snares.

7. *his temple.* In heaven (Kimchi).

8–20. His Prayer is Answered

" The manifestation of God's power to deliver is poetically described as the physical appearance of God Himself, accompanied by earthquake and thunderstorm. He is conceived as dwelling in the heart of the thunderstorm, surrounded by fires which break forth as lightning through the cloud " (Dummelow).

8. *then.* Forthwith earthquake, lightning and storm show God's power against His and Israel's enemies.

foundations of heaven. The mountains, which seem like pillars supporting the sky.

12. And he made darkness pavilions round about him,
Gathering of waters, thick clouds of the skies.
13. At the brightness before him
Coals of fire were kindled.
14. The LORD thundered from heaven,
And the Most High uttered his voice.
15. And he sent out arrows, and scattered them ;
Lightning, and discomfited them.
16. Then the channels of the sea appeared,
The foundations of the world were laid bare,
By the rebuke of the LORD,
At the blast of the breath of his nostrils.
17. He sent from on high, he took me ;
He drew me out of many waters ;
18. He delivered me from my strong enemy,
From them that hated me ; for they were too mighty for me.
19. They came upon me in the day of my calamity :
But the LORD was my stay.
20. He brought me forth also into a large place :
He delivered me, because he delighted in me.
21. The LORD rewarded me according to my righteousness :
According to the cleanness of my hands hath he recompensed me.

21–31. GOD'S DELIGHT IN GOODNESS AND MERCY

21. *righteousness.* David does not lay claim to perfect righteousness but to single-hearted devotion to God.
cleanness of hands. Obviously this Song must have been written before David's great sin.

12 עַל־כַּנְפֵי־רוּחַ׃ וַיַּ֥שֶׁת חֹ֖שֶׁךְ סְבִיבֹתָ֑יו
13 סֻכֹּ֔ות חַשְׁרַת־מַ֖יִם עָבֵ֥י שְׁחָקִֽים׃ מִנֹּ֣גַהּ
14 נֶגְדֹּ֔ו בָּעֲר֥וּ נַחֲלֵי־אֵֽשׁ׃ יַרְעֵ֥ם מִן־שָׁמַ֖יִם
טו יְהוָ֑ה וְעֶלְיֹ֖ון יִתֵּ֥ן קֹולֹֽו׃ וַיִּשְׁלַ֥ח
16 חִצִּ֖ים וַיְפִיצֵ֑ם בָּרָ֥ק וַיְהֻמֵּֽם׃ וַיֵּרָ֣אוּ אֲפִ֔קֵי
יָ֔ם נִגְלוּ֙ מְסֹ֣דֹות תֵּבֵ֔ל בִּגַּעֲרָ֥ת
17 יְהוָ֖ה מִנִּשְׁמַ֣ת רֹ֣וחַ אַפֹּֽו׃ יִשְׁלַ֥ח מִמָּר֖וֹם
18 יִקָּחֵ֑נִי וַיְמָשֵׁ֖נִי מִמַּ֥יִם רַבִּֽים׃ יַצִּילֵ֔נִי
מֵאֹיְבִ֖י עָ֑ז מִשֹּׂנְאַ֖י כִּ֥י אָמְצ֖וּ
19 מִמֶּֽנִּי׃ יְקַדְּמֻ֖נִי בְּיֹ֣ום אֵידִ֑י וַיְהִי
כ יְהוָ֖ה מִשְׁעָ֥ן לִֽי׃ וַיֹּצֵ֖א לַמֶּרְחָ֑ב
21 אֹתִ֔י חָלְצֵ֖נִי כִּי־חָפֵ֥ץ בִּֽי׃ יְגְמְלֵ֔נִי

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v. 15. וידם קרי

12. *pavilions.* Better, *his pavilion*—a tent which shrouds God's Majesty.

13. *at the brightness.* Ps. XVIII, 13, reads: "At the brightness before Him, there passed through His thick clouds hail-stones and coals of fire (AJ)."

14. *Most High.* Heb. *Elyon.* Abraham Geiger confidently asserted this Divine title to be of late origin, not earlier than Macabbean times. Its occurrence in the recently discovered Ras-Shamra Tablets proves it to be pre-Mosaic.
uttered his voice. Thundered; Ps. XXIX, 3f.

16. *foundation . . . bare.* Nature is convulsed to its lowest depths. The drying up of the Red Sea is woven into the imagery of the storm.

17. *drew me.* The same word as is used of drawing Moses out of the Nile.

20. *large place.* The opposite phrase for "straits" and distress.

22. For I have kept the ways of the LORD,
And have not wickedly departed from my God.
23. For all his judgements were before me :
And as for his statutes, I did not depart from them.
24. I was also perfect toward him,
And I kept myself from mine iniquity.
25. Therefore hath the LORD recompensed me according to my righteousness ;
According to my cleanness in his eyesight.
26. With the merciful thou wilt shew thyself merciful,
With the perfect man thou wilt shew thyself perfect ;
27. With the pure thou wilt shew thyself pure ;
And with the perverse thou wilt shew thyself froward.
28. And the afflicted people thou wilt save :
But thine eyes are upon the haughty, that thou mayest bring them down.
29. For thou art my lamp, O LORD :
And the LORD will lighten my darkness.
30. For by thee I run upon a troop :
By my God do I leap over a wall.

28. *bring them down.* Humble them.
29. *darkness.* Night of woe or danger.
30. *by thee.* By trust in Thee (Rashi).
upon a troop. See I Sam. XXX.
over a wall. The capture of Zion ; II Sam. v, 6–8.
31. *his way is perfect.* " Rendering unto each man according to his deserts " (Kimchi).

יְהוָה כְּצִדְקָתִי כְּבֹר יָדַי יָשִׁיב
22 לִי: כִּי שָׁמַרְתִּי דַּרְכֵי יְהוָה וְלֹא
23 רָשַׁעְתִּי מֵאֱלֹהָי: כִּי כָל־מִשְׁפָּטָו
24 לְנֶגְדִּי וְחֻקֹּתָיו לֹא־אָסוּר מִמֶּנָּה: וָאֱהִי
כה תָמִים לוֹ וָאֶשְׁתַּמְּרָה מֵעֲוֹנִי: וַיָּשֶׁב יְהוָה לִי
26 כְּצִדְקָתִי כְּבֹרִי לְנֶגֶד עֵינָיו: עִם־
חָסִיד תִּתְחַסָּד עִם־גִּבּוֹר תָּמִים
27 תִּתַּמָּם: עִם־נָבָר תִּתָּבָר וְעִם־
28 עִקֵּשׁ תִּתַּפָּל: וְאֶת־עַם עָנִי
29 תוֹשִׁיעַ וְעֵינֶיךָ עַל־רָמִים תַּשְׁפִּיל: כִּי־
אַתָּה נִירִי יְהוָה וַיהוָה יַגִּיהַּ
חָשְׁכִּי: כִּי בְכָה אָרוּץ גְּדוּד בֵּאלֹהַי

משכח קדי v. 23.

24. *perfect.* Single-hearted (see Deut. XVIII, 13) and with undivided devotion.

mine iniquity. Possibly this may mean, My besetting sin.

26. *merciful.* David had been merciful to Saul and his house, and God had been merciful to him.

perfect. Upright.

27. *froward.* Better, *subtle* (AJ). God shows His perfection to those who walk in His ways, but opposes those who oppose Him. The *perverse* man is given over by God to follow his own crooked way, till it brings him to ruin ; for example, Pharaoh (Rashi). The Rabbis, who made the Imitation of God a great ethical ideal, laid it down that such imitation must be confined to His qualities of lovingkindness and righteousness, and must not embrace His attributes of severity and rigid justice. Indeed they distinctly taught that among the things which God alone can use as His instruments, are jealousy (Deut. VI, 15) and the quality indicated in the words " with the perverse thou wilt shew thyself froward." These qualities are not for mortals to imitate (Schechter).

31. As for God, his way is perfect :
The word of the LORD is tried ;
He is a shield unto all them that trust in him.
32. For who is God, save the LORD ?
And who is a rock, save our God ?
33. God is my strong fortress :
And he guideth the perfect in his way.
34. He maketh my feet like hinds' feet :
And setteth me upon my high places.
35. He teacheth my hands to war ;
So that mine arms do bend a bow of brass.
36. Thou hast also given me the shield of thy salvation :
And thy gentleness hath made me great.
37. Thou hast enlarged my steps under me,
And my feet have not slipped.
38. I have pursued mine enemies, and destroyed them ;
Neither did I turn again till they were consumed.
39. And I have consumed them, and smitten them through, that they cannot arise
Yea, they are fallen under my feet.
40. For thou hast girded me with strength unto the battle :
Thou hast subdued under me those that rose up against me.

37. *enlarged.* Given me free space for my foothold.
40. *strength.* He recognises that all his personal advantages are gifts of God.

31 אֲדֹנָי־שׁוּר׃ הָאֵל תָּמִים
דַּרְכּוֹ אִמְרַת יְהוָה צְרוּפָה מָגֵן
32 הוּא לְכֹל הַחֹסִים בּוֹ׃ כִּי מִי־אֵל מִבַּלְעֲדֵי
33 יְהוָה וּמִי צוּר מִבַּלְעֲדֵי אֱלֹהֵינוּ׃ הָאֵל
מָעוּזִּי חָיִל וַיִּתֵּר תָּמִים
34 דַּרְכִּי׃ מְשַׁוֶּה רַגְלַיּוֹ כָּאַיָּלוֹת וְעַל־
לה בָּמֹתַי יַעֲמִידֵנִי׃ מְלַמֵּד יָדַי
36 לַמִּלְחָמָה וְנִחַת קֶשֶׁת־נְחוּשָׁה זְרֹעֹתָי׃ וַתִּתֶּן
37 לִי מָגֵן יִשְׁעֶךָ וַעֲנָתְךָ תַּרְבֵּנִי׃ תַּרְחִיב צַעֲדִי
38 תַּחְתֶּנִי וְלֹא מָעֲדוּ קַרְסֻלָּי׃ אֶרְדְּפָה
אֹיְבַי וַאַשְׁמִידֵם וְלֹא אָשׁוּב עַד־
39 כַּלּוֹתָם׃ וַאֲכַלֵּם וָאֶמְחָצֵם וְלֹא יְקוּמוּן וַיִּפְּלוּ
מ תַּחַת רַגְלָי׃ וַתְּזָרֵנִי חַיִל
41 לַמִּלְחָמָה תַּכְרִיעַ קָמַי תַּחְתָּנִי׃ וְאֹיְבַי

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v. 33. דרכי קרי v. 34. ותלי קרי v. 40. חסר א׳

tried. Refined, like pure gold.

32–43. Victory belongs to God.

33. *guideth . . . way.* Or, " who letteth my way go forth straight " (AJ).

34. *hinds' feet.* Agile, swift and sure. They are so constructed that they can stand on the narrowest and most slippery crags. Hence, the phrase means sure-footedness—an indispensible qualification in mountain-warfare, as David's largely was.

my high places. His mountain strongholds.

35. *bow of brass.* His is the ability to bend a *metal* bow ; cf. Odyssey xxi, 409.

36. *gentleness.* Or, " condescension." Mendelssohn renders the word, " chastisement " : God's punishment of David's failings has contributed to his greatness !

41. Thou hast also made mine enemies turn their backs unto me,
That I might cut off them that hate me.
42. They looked, but there was none to save ;
Even unto the LORD, but he answered them not.
43. Then did I beat them small as the dust of the earth,
I did stamp them as the mire of the streets, and did spread them abroad.
44. Thou also hast delivered me from the strivings of my people ;
Thou hast kept me to be the head of the nations :
A people whom I have not known shall serve me.
45. The strangers shall submit themselves unto me :
As soon as they hear of me, they shall obey me.
46. The strangers shall fade away,
And shall come trembling out of their close places.
47. The LORD liveth ; and blessed be my rock ;
And exalted be the God of the rock of my salvation :
48. Even the God that executeth vengeance for me,
And bringeth down peoples under me,

42 תָּתָּה לִי עֶרֶף מְשַׂנְאַי וְאַצְמִיתֵם: יִשְׁעוּ וְאֵין
43 מוֹשִׁיעַ אֶל־יְהוָה וְלֹא עָנָם: וְאֶשְׁחָקֵם
כְּעֲפַר־אֶרֶץ כְּטִיט־חוּצוֹת אֲדַקֵּם
44 אֲרִקָעֵם: וַתְּפַלְּטֵנִי מֵרִיבֵי עַמִּי תְּשִׁמֵרֵנִי
לְרֹאשׁ גּוֹיִם עַם לֹא־יָדַעְתִּי
מה יַעַבְדֻנִי: בְּנֵי נֵכָר יִתְכַּחֲשׁוּ־לִי לִשְׁמוֹעַ
46 אֹזֶן יִשְׁמְעוּ לִי: בְּנֵי נֵכָר יִבֹּלוּ וְיַחְגְּרוּ
47 מִמִּסְגְּרוֹתָם: חַי־יְהוָה וּבָרוּךְ צוּרִי וְיָרֹם
48 אֱלֹהֵי צוּר יִשְׁעִי: הָאֵל הַנּוֹתֵן נְקָמוֹת
49 לִי וּמוֹרִיד עַמִּים תַּחְתֵּנִי: וּמוֹצִיאִי

42. *looked.* For help.

43. *spread them abroad.* *i.e.* fling them away as worthless refuse.

44–46. Establishment of David's dominion.

44. *strivings.* Dissensions, civil war with Ishbosheth. Israel was now a united people.

hast kept me. In Ps. XVIII, "hast made me."

head of the nations. Ruling over the heathen peoples around.

shall serve me. Better, *serve me;* the futures in the following verses should be changed in the same manner.

45. *strangers.* lit. "the sons of the stranger."

submit. lit. "yield unwilling homage."

46. *out of their close places.* Terrified into surrendering.

47–51. Concluding Thanksgiving.

47. *God of the rock of salvation.* Better, *God, my rock of salvation* (AJ).

"Vengeance is God's vindication of the righteousness and integrity of His servants. Such a thanksgiving as this does not show a spirit of vindictiveness in David, but is a recognition that God had pleaded his cause and maintained his right" (Kirkpatrick).

49. And that bringeth me forth from mine enemies :
Yea, thou liftest me up above them that rise up against me :
Thou deliverest me from the violent man.
50. Therefore I will give thanks unto thee, O LORD, among the nations,
And will sing praises unto thy name.
51. He is a tower of salvations to his king :
And sheweth lovingkindness to his anointed,
To David and to his seed, for evermore.

מֵאִ֣ישׁ חֲמָסִ֔ים תִּנְצְּרֵ֖נִי מֵאַנְשֵׁ֣י מִקְמָמֹ֑תַי
נ 51 תַּצִּילֵ֙נִי֙: עַל־כֵּ֣ן אוֹדְךָ֔ יְהוָ֖ה בַּגּוֹיִ֑ם וּלְשִׁמְךָ֥ אֲזַמֵּֽר: מִגְדִּ֣יל
יְשׁוּעֹ֣ות מַלְכּ֔וֹ וְעֹשֶׂ֥ה חֶ֖סֶד
לִמְשִׁיחֹ֑ו לְדָוִ֥ד וּלְזַרְעֹ֖ו עַד־עֹולָֽם׃

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v. 51. מגחל סדי

49. *violent man*. Saul, in his relation to David.

50. *the nations*. The new peoples under his dominion.

51. *great deliverance giveth he*. In Ps. XVIII the reading is, "He is a tower of deliverance." The latter is used in the ordinary Grace after Meals, the former in the Grace on Sabbaths and Festivals; see Authorised Prayer Book, p. 285.

XI. VEZOTH HA-BERACHAH

JOSHUA I

1 1. Now it came to pass after the death of Moses the servant of the LORD, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, 2. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. 3. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses.

MOSES' SUCCESSOR

1. *the* LORD *spake.* This characteristic phrase of Scripture is one of the most obvious indications of what we call "inspiration." We are not in a position to define the exact mode in which the Divine message was communicated. Was it an inner conviction borne in upon the soul, voiceless but clear and definite? We cannot tell. "*How* God reveals Himself to His chosen messengers will scarcely ever be understood. It is the greatest of mysteries; although *that* he reveals Himself is the greatest of certainties" (Marti).

Moses' minister. This designation, which is otherwise quite unnecessary, gives the reason why Joshua was worthy of such revelation: he had ministered unto Moses (Elijah Wilna).

2, *Moses my servant.* Not everyone who calls himself "servant of the Lord" does God Himself so designate (Sifri).

הפטרת וזאת הברכה

יהושע א

א 1 וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ
2 בִּן־נוּן מְשָׁרֵת מֹשֶׁה לֵאמֹר: מֹשֶׁה עַבְדִּי מֵת וְעַתָּה קוּם
עֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה אַתָּה וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר
3 אֲנֹכִי נֹתֵן לָהֶם לִבְנֵי יִשְׂרָאֵל: כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ
כַּף־רַגְלְכֶם בּוֹ לָכֶם נְתַתִּיו כַּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה:

VEZOTH HA-BERACHAH

Joshua I

Israel's story did not close with the death of Moses. This is one of the lessons which the choice of this chapter as the Prophetical Reading for the last Sidrah of the Pentateuch is to teach. The reading of the first chapter of Joshua, which opens the section of Scripture known as "The Prophets," is to remind us that though Moses is dead, his work and message are eternal, and remain the undying task of all future generations in Israel to fulfil.

The Book of Joshua records the conquest of the Promised Land (I–XII); the Division of the Land (XIII–XXI—Israel's "Domesday Book") and Joshua's Farewell Addresses (XXII–XXIV).

4. From the wilderness, and this Lebanon, even unto the great river, and river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border. 5. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, not forsake thee. Be strong and of a good courage: 6. for thou shalt cause this people to inherit the land which I sware unto their fathers to give them. 7. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. 8. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9. Have not I commanded thee? Be strong and of a good courage; be not affrighted, neither be thou dismayed: for the LORD thy God is with thee withersoever thou goest. (*Sephardim conclude here*).

10. Then Joshua commanded the officers of the people, saying, 11. Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

4 מֵהַמִּדְבָּר וְהַלְּבָנוֹן הַזֶּה וְעַד־הַנָּהָר הַנָּהָר פְּרָת כָּל
אֶרֶץ הַחִתִּים וְעַד־הַיָּם הַגָּדוֹל מְבוֹא הַשָּׁמֶשׁ יִהְיֶה גְּבוּלְכֶם׃
ה לֹא־יִתְיַצֵּב אִישׁ לְפָנֶיךָ כֹּל יְמֵי חַיֶּיךָ כַּאֲשֶׁר הָיִיתִי עִם־
6 מֹשֶׁה אֶהְיֶה עִמָּךְ לֹא אַרְפְּךָ וְלֹא־אֶעֶזְבֶךָּ׃ חֲזַק וֶאֱמָץ
כִּי אַתָּה תַּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי
7 לַאֲבֹתָם לָתֵת לָהֶם׃ רַק חֲזַק וֶאֱמָץ מְאֹד לִשְׁמֹר לַעֲשׂוֹת
כְּכָל־הַתּוֹרָה אֲשֶׁר צִוְּךָ מֹשֶׁה עַבְדִּי אַל־תָּסוּר מִמֶּנּוּ יָמִין
8 וּשְׂמֹאוֹל לְמַעַן תַּשְׂכִּיל בְּכֹל אֲשֶׁר תֵּלֵךְ׃ לֹא־יָמ֫וּשׁ סֵפֶר
הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה לְמַעַן תִּשְׁמֹר
לַעֲשׂוֹת כְּכָל־הַכָּתוּב בּוֹ כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז
9 תַּשְׂכִּיל׃ הֲלֹוא צִוִּיתִיךָ חֲזַק וֶאֱמָץ אַל־תַּעֲרֹץ וְאַל־תֵּחַת כִּי
עִמְּךָ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ׃ וַיְצַו יְהוֹשֻׁעַ אֶת־ י מסיימין הספרדים
11 שְׁטְרֵי הָעָם לֵאמֹר׃ עִבְרוּ | בְּקֶרֶב הַמַּחֲנֶה וְצַוּוּ אֶת־הָעָם
לֵאמֹר הָכִינוּ לָכֶם צֵדָה כִּי בְּעוֹד | שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים
אֶת־הַיַּרְדֵּן הַזֶּה לָבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר יְהוָה

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v. 6. פתח באתנח v. 7. סגולין ממכה ibid. מלא ו׳ v. 9. קמץ בזיק

4. *the land of the Hittites.* The Hittite Empire shall be the northern boundary of the Holy Land.

great sea. The Mediterranean Sea.

your border. This was attained during the reigns of David and Solomon ; see *Numbers*, p. 342.

8. *this book of the law.* The copy written by Moses and delivered to the Levites and elders ; Deut. xxxi, 9.

meditate therein. As it was the duty of Israel's ruler to do ; see Deut. xvii, 19.

9. *have I not commanded thee.* See Deut. xxxi, 7.

11. *prepare you victuals.* Commissariat is of primary importance in campaigning, especially in a hostile country.

12. And to the Reubenites, and to the Gadites, and to the half tribe of Manasseh, spake Joshua, saying, 13. Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God giveth you rest, and will give you this land. 14. Your wives, your little ones, and your cattle, shall abide in the land which Moses gave you beyond Jordan; but ye shall pass over before your brethren armed, all the mighty men of valour, and shall help them; 15. until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and possess it, which Moses the servant of the LORD gave you beyond Jordan toward the sunrising. 16. And they answered Joshua, saying, All that thou hast commanded us we will do, and whithersoever thou sendest us we will go. 17. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses. 18. Whosoever he be that shall rebel against thy commandment, and shall not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

in Prayer (daily worship not only expresses, but kindles the flame of devotion in the soul), and in *Derech Eretz* (*i.e.* harmonious relationship with his fellowmen)."

12 אֱלֹהֵיכֶם נָתַן לָכֶם לִרְשָׁתָהּ׃ וְלִרְאוּבֵנִי וְלַגָּדִי וְלַחֲצִי
13 שֵׁבֶט הַמְנַשֶּׁה אָמַר יְהוֹשֻׁעַ לֵאמֹר׃ זָכוֹר אֶת־הַדָּבָר אֲשֶׁר
צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד־יְהוָה לֵאמֹר יְהוָה אֱלֹהֵיכֶם מֵנִיחַ
14 לָכֶם וְנָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת׃ נְשֵׁיכֶם טַפְּכֶם וּמִקְנֵיכֶם
יֵשְׁבוּ בָּאָרֶץ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בְּעֵבֶר הַיַּרְדֵּן וְאַתֶּם
תַּעַבְרוּ חֲמֻשִׁים לִפְנֵי אֲחֵיכֶם כָּל גִּבּוֹרֵי הַחַיִל וַעֲזַרְתֶּם
טו אוֹתָם׃ עַד אֲשֶׁר־יָנִיחַ יְהוָה ׀ לַאֲחֵיכֶם כָּכֶם וְיָרְשׁוּ גַם־
הֵמָּה אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נֹתֵן לָהֶם וְשַׁבְתֶּם
לְאֶרֶץ יְרֻשַׁתְכֶם וִירִשְׁתֶּם אוֹתָהּ אֲשֶׁר ׀ נָתַן לָכֶם מֹשֶׁה
16 עֶבֶד יְהוָה בְּעֵבֶר הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ׃ וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ
לֵאמֹר כָּל אֲשֶׁר־צִוִּיתָנוּ נַעֲשֶׂה וְאֶל־כָּל־אֲשֶׁר תִּשְׁלָחֵנוּ
17 נֵלֵךְ׃ כְּכֹל אֲשֶׁר־שָׁמַעְנוּ אֶל־מֹשֶׁה כֵּן נִשְׁמַע אֵלֶיךָ רַק
18 יְהִי יְהוָה אֱלֹהֶיךָ עִמָּךְ כַּאֲשֶׁר הָיָה עִם־מֹשֶׁה׃ כָּל־אִישׁ
אֲשֶׁר־יַמְרֶה אֶת־פִּיךָ וְלֹא־יִשְׁמַע אֶת־דְּבָרֶיךָ לְכֹל אֲשֶׁר־
תְּצַוֶּנּוּ יוּמָת רַק חֲזַק וֶאֱמָץ׃

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18. ר׳ א אל.

12. *Reubenites.* He reminds them of the promise they gave Moses to cross Jordan and assist their brethren in the conquest of Canaan ; Num. xxxii, 20–32.

13. *rest.* Cf. Deut. xii, 9.

17. *only the* LORD *thy God be with thee.* *i.e.* that thou walk in the ways of Moses, so that the Lord be with thee (Kimchi).

18. *rebel.* They desire strict military discipline.

only be strong and of ■ good courage. The Rabbis understood this call for courage to apply with especial force in the realm of the spirit : " There are four directions in which a man needs constantly to strengthen himself ; namely, in Torah (*i.e.* in his grasp of religious fundamentals) and Good Deeds (beneficence is the result of habitual action),

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This Index is not intended as a concordance to the Biblical Text. No references are given to standard expositors of the Text (Rashi, Ibn Ezra, Dillmann, etc.).

The Arabic numerals following the caption refer to the page in Genesis; II, stands for Exodus; III, for Leviticus; IV, for Numbers; and V, for Deuteronomy. Special comments are indicated by small capitals; Introductory or Additional Notes, by large capitals.

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